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BIOGRAPHY.

MEMOIR OF THE REV. CHRISTIAN FREDERIC SCHWARTZ, LATE MISSIONARY IN INDIA.

THE Rev. Christian Frederic Schwartz was born the 26th of October 1726, at Sonnenburgh, in the New Mark. His father's name was George Schwartz; and his mother's maiden name Grunner. The latter, who died during his early childhood, declared on her death-bed, both to his father and to the clergyman who attended her, that she had dedicated her son to the Lord; and exacted a promise from both, that they would at least lay no obstacle in his way, in case he should express a desire to be educated for the church.

At the age of eight years, Schwartz was sent to the town-school, where he received many good impressions under the then rector, Mr. Helm; who, in his instructions in religion, affectionately recommended prayers to his scholars, and showed how they might, in their own words, lay their concerns before God. Schwartz relates, in an account written by himself, that he often, at that time, went into a solitary place, where he poured out his heart before God; in doing which he felt himself very happy. When he had done any thing amiss at home, he could not be easy till he had earnestly implored pardon of God.

When the above-mentioned rector was advanced to the situation of minister, and his successors paid little attention to the culture of the hearts of the youth under their care, Schwartz became

again light-minded. He received confirmation from a clergyman, who was contented if his catechumens could answer his questions; but was not anxious to perceive in them a real change of heart. Although at partaking, for the first time, of the holy communion, Schwartz experienced some serious impressions, they were soon obliterated.

He was afterwards removed to the school at Custrin, where God raised him many benefactors. But as he lodged with light-minded scholars, his heart became more and more estranged from God, although he was not inattentive to external decorum in his conduct; however, even here, God did not leave himself without witness to him; for the discourses of the Rev. Mr. Stegmann, of Custrin, made strong impressions upon his mind; only he imagined it was not possible there to lead a religious life. He was also still destitute of a right notion of what true religion is; besides which, he did not perceive the necessity of trusting in the Divine Strength, to enable him to persevere.

He was afterwards entrusted with the tuition of the daughter of a magistrate, who had studied at Halle, and who expressed a great love and veneration for the teachers of that place. He lent him also some books, especially the "Blessed Footsteps of the everlasting God," by A. H. Franke; which he read not without emotion, and which first excited in him a wish to go to Halle.

He further observes, in the above-mentioned account, that he had been diligent, but merely for the sake of vainglory; that in a dangerous disorder, with which he was twice attacked, he had formed a resolution to devote himself wholly to the Lord; which, however, he soon forgot to carry into execution.

In the year 1746, he went to Halle, with a view to attend the Latin school of the Orphan House; but his countryman, the Rev. Benjamin Schultze, who had been an English missionary at Madras till the year 1743, and now resided at Halle, advised him to enter immediately at the College, as he was already twenty years of age, and sufficiently grounded in elementary knowledge. He took his advice; and diligently attended the lectures of the professers at the University, Baumgarten, Michaelis, Knapp, Freylinghausen, &c. while he lodged and boarded at the Orphan-house. He was soon employed in the instruction of youth, and was likewise appointed to hold the evening prayer-meeting with the servants belonging to the farm of the Orphan-house. Both the instruction of the children and his prayer-meeting were beneficial to himself. Also, by his intercourse with a pious countryman of his, and by faithfully digesting what he heard in the meet-

ings for edification, which were held at that time, he was more and more confirmed in christian sentiments. They had both been first awakened in the prayer-meetings held by the Rev. G. F. Weisse, then inspector of the German schools of the Orphan-house.

It was at that time in contemplation to print the Bible in the Talmul language at Halle, under the superintendence of the above-mentioned missionary Schultze. Schwartz, together with another student of this place, was commissioned to learn the Talmul language, in order to be employed in correcting the press. Although the printing of the Bible here was not carried into execution, yet the pains which Schwartz had bestowed for a year and a half upon the acquisition of the Talmul language, were not thrown away, since this became the occasion (the late Mr. Franke being also acquainted with his upright intentions) of his being appointed to go in the capacity of a missionary to the East Indies. He accepted this appointment; and although, some days after, an advantageous situation, as preacher, not far from Halle, was offered him, he declined it, in the firm persuasion that it was the will of God he should go to the East Indies. His father also, whom he visited before he set out upon his mission, gave his consent to it; and the event has shown that God had chosen him to preach the gospel to the Heathen.

On the 8th of August 1749, Schwartz set out, with two other missionary candidates, Polzenhagen and Huettemann, (the latter being destined for the English mission) for Copenhagen. After they had there received ordination, they returned to Halle; from thence they proceeded on their way to London. On the 21st of January, 1750, they left London, embarked the 29th, and arrived on the 16th of July at Cadelar, and on the 30th at Tranquebar, in good health. As early as the 5th of November following, Schwartz delivered his first discourse in the Talmul language.

In the year 1767, he was transferred to the English society, as missionary in Tirutchinapalli, after having several times already preached the gospel there, and met with great attention: in the year 1779 he went to Tanschaur, where he had already founded a congregation during his abode at Tirutchinapalli, and where he remained till his decease.

At both places he received from the government at Madras an annual salary of 100*l.* as garrison-preacher. At Tirutchinapalli he expended the whole of this sum in the service of the mission, particularly in the building of the church and school, and also in augmenting the allowances of the national helpers. At Tanschaur

he gave one half of his salary to Mr. Kohlhoff, whom he had educated and instructed until he was ordained at Tranquebar to be missionary at Tanschaur. The other half he likewise expended upon the mission.

The fidelity with which he laboured, the self-denial which he exercised, the blessing which attended his preaching of the gospel, the esteem in which he was held both by the Europeans and Talmuls,* the veneration which all his brethren paid to him, as

* The excellent conduct of Mr. Swartz was such as to secure the confidence of all ranks of people. In the time of war, when the fort of Tanjore was in a distressed situation, a powerful enemy at hand, and not provision enough even for the garrison; and when to add to this misfortune, the neighbouring inhabitants, who, by ill-treatment had lost all confidence in the Europeans, and the Rajah had in vain intreated the help of the people, the only hope left was in Mr. Schwartz. "We have all lost our credit," said the Rajah to an English gentleman; "let us try whether the inhabitants will trust Mr. Schwartz." Accordingly he was desired to make an agreement with them. There was no time to be lost. The Seapoys fell down as dead people, being emaciated with hunger. The streets were lined with dead corses every morning. He sent, therefore, letters, in every direction, promising to pay, with his own hands, for every bullock that might be taken by the enemy. In a day or two he got above a thousand bullocks. He sent Catechists and other christians into the country, at the risk of their lives, who returned in a short time, and brought into the fort a great quantity of corn. Thus the fort was saved; and when all was over, he paid all the people, made them a small present, and sent them home.

At another time, the inhabitants of the Tanjore country were so miserably oppressed by the Madras Dubashes and others, that they quitted the country; in consequence of which all cultivation ceased, and every one dreaded a famine. The Rajah endeavoured to recal the people, promising that their oppressions should be removed, and justice should be done them: but they would not believe him. Mr. Schwartz was then desired by the Rajah to write letters to them, assuring them that, at his intercession, kindness should be shown them. He was credited. Seven thousand came back in one day, and the rest of the inhabitants followed. He then exhorted them to exert themselves to the utmost at the time, for cultivation was nearly lost. They replied, "As you have showed kindness to us, you shall not have reason to repent of it: we intend to work day and night, to show our regard to you."

These facts and other similar ones, were related by Mr. Schwartz, in a letter to the Society for Promoting Christian Knowledge (Feb. 1794) in vindication of himself and the mission, from the unjust charges of a gentleman in a newspaper. He closes his letter thus:

"I might have enlarged my account; but fearing that some characters might have suffered by it, I stop here. One thing, however, I affirm before God and man: That if christianity, in its plain and undisguised form, was properly promoted, the country would not suffer, but be benefited by it. The knowledge of God, of his divine perfections, and of his

to their father, counsellor, and pattern, appear sufficiently from the missionary accounts. Much has he laboured; great will be his reward.

He enjoyed an almost uninterrupted good state of health, and could always perform his functions with ease: only in the last years he wrote, that he was no longer able to go about among the Heathen as formerly. But, in the beginning of November 1797, a cold which he had taken, became the occasion of a severe fit of illness. At that time, great apprehensions were entertained for his life. God, however, was pleased so far to bless the use of the medicines that were employed, that he was enabled once more to resume several of his occupations, although some diminution of the energy of his mind was observable. But, in the beginning of February 1798, just when Mr. Gerické had arrived with Mr. Holzberg, the missionary destined for Tanschaur, he was attacked with a dangerous complaint in his foot. The mortification, which threatened to supervene, was indeed prevented; but he sunk into such a state of debility, that he was obliged to be lifted and carried about like an infant.

Concerning the last days of his life, and his conversation on his death-bed, Mr. Gerické writes thus:

"I returned on the 7th of February, 1798, from a short visit which I had made at Tirutchinapally, to Tanschaur, where I found that Mr. Schwartz's leg was become very bad, and full of black spots, which were continually spreading. The physician had begun to apply the Peruvian bark in embrocations. As we had every hour to expect the dissolution of our beloved brother, the rest of the brethren requested that I would stay with them, and help them to bear the burden. But it was at the same time a great blessing to me to behold, in this expiring christian, an

mercy to mankind may be abused; but there is no other method of reclaiming mankind than by instructing them well. To hope that the Heathens will live a good life, without the knowledge of God, is a chimera.

"The praise bestowed on the Heathen of this country by many of our historians, is refuted by a close (I might almost say, superficial) inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here are astonished how some historians have prostituted their talents by writing fables.

"I am now at the brink of eternity; but, to this moment, I declare that I do not repent of having spent forty-three years in the service of my divine Master. Who knows but God may remove some of the great obstacles to the propagation of the gospel. Should a reformation take place among the Europeans, would, no doubt, be the greatest blessing to this country."

edifying example of faith, hope, and resignation. When spiritual and heavenly things were the subjects of conversation, when he prayed, admonished, or spoke of the tranquillity and peace which his soul enjoyed, through the mercy of God in Christ, it could never be perceived that his powers of recollection were impaired. Frequently he quoted texts of Scripture, or verses out of hymns, which were very apposite, and always in the language of those to whom he addressed himself. Till last Friday evening, he frequently said, that he did not yet think his end to be very near at hand, but that it would be attended with much pain. But since then, he said several times, " Now, I think, I shall soon go to the heavenly Father." Being once asked, whether he had the hope that, after his death, the kingdom of God would be further extended in this country? He answered, " Yes; but it will pass through trials and tribulation." Another time, when he was asked, whether he had any thing yet to say with regard to the congregation, he answered, " Do you help, that they may all come to Heaven." He once said, " There is with many, a good beginning of christianity; but, if any one should object that there is nothing perfect to be seen yet, let him first examine himself." When we expressed ourselves rejoiced to see him so patient and resigned, he replied, " Human misery is universal; and I really suffer very little;" and frequently repeated the words, " Our faithful God helps in distress, and chastens with moderation. But how would it be if he should deal with us according to our sins? But yonder, pain will be no more; and for that we have to thank the Lord Jesus." To his Malabar attendants, who faithfully assisted him, he was very thankful, and said sometimes to us, " We must not complain much, were it only on account of these poor people, who certainly do their best, lest we should render their attendance more burdensome to them."

" On the 10th, in the morning, his tongue was quite parched, furred and blackish; and strong spasms in the bowels, with difficulty of breathing, came on. By his desire, we offered up a prayer, and thought this would be his last; but, towards evening, he again felt easier, and the fever had greatly abated. On the following day came Samuel, the physician, (who, however, had nothing to do with the patient in the capacity of a physician, but merely assisted in lifting him and applying the embrocations; and who yesterday announced to me his approaching dissolution) and said, ' The Lord has worked a wonder; symptoms which yesterday gave reason to expect impending death, have disappeared." The English physician also said, upon inspection of

the foot, that he was astonished at the sudden amendment; adding, that he was no longer apprehensive that the patient would die of an external mortification, although a recovery was not to be expected.

"On the 12th, I intended in the afternoon, to have set out on my return home. The patient also gave me my dismission, and said, "You intend then to leave us to-day. Salute all the brethren, and tell them to attend always to the chief point. I shall now soon go to the Lord Jesus: if he will receive me, and not enter into judgment with me, but deal with me according to his mercy, all will go well with me, and I will praise him. He might reject us also on account of our works, because sin cleaves to them all." He thanked God that he suffered him to leave the world in the midst of his faithful brethren; and that he had conducted things so, that he should come to him in his greatest weakness, in order to extol Jesus as the only Saviour, the Resurrection and the Life. "Now," he added, "pray still once more with me." I knelt down with Mr. Kohlhoff, who, in the mean time had entered the chamber, and adapted my prayer to the contents of the hymn, "To thee alone, Lord Jesus Christ," &c.

"After fresh dressings had been applied to the diseased foot, and we had given him some refreshment, and had him removed into another chamber (which was done once every day, because the air in the close room was very much vitiated by the embrocations, the coal-fire used in preparing them, and the many attendants that were required) we for the first time perceived the extreme state of debility to which he was reduced, and he seemed even nearer to his dissolution than he had done the Saturday before. I was therefore again detained. In the afternooon he conversed much with Mr. Jaenicke. In the evening I came to him with the physician, whom he knew very well, and said to him, "Let us all take care that none of us be left behind." He expressed his gratitude for the attention of the physician and the assitance of his brethren and Malabar attendants. The latter did every thing in their power with the greatest alacrity: their love to their paternal teacher made every thing easy to them; and every word of instruction which he spoke to them, they caught up with the greatest avidity, and delighted to be about him. The physician was much affected, and said, he hoped I would not leave the patient and set out on my return, as he was so weak.

"This evening he suffered more than he had done before; for the lifting him and moving his body, on account of the embroca-

tions, which it was necessary should be often repeated, and even sitting and lying in bed, were extremely burdensome to him. But his patience and resignation did not diminish; not a complaint was heard from him; his sighs only expressed how much he suffered. I said to him, among other things, 'God grant that we may one day, in our last extremity, await our dissolution in such peace, and such a happy frame as you to your comfort and satisfaction now enjoy.' 'May he grant it!' he rejoined, 'in the richest measure.' All our hearts were moved by the affectionate energy with which he uttered these words.

"In the night between the 12th and 13th, he enjoyed some sleep in the intervals when he could be left quiet; and the following forenoon he fell into a kind of stupor; and his pulse was very feeble. When he awoke he spoke indeed; but only detached words were intelligible; however, he seemed clearly to understand whatever was spoken to him. We thought he was about to slumber thus out of the body; but about noon he became again more lively. We sung the hymn, "Christ is my life," &c. in which he began to join us. He spoke very humbly of himself, and in praise of his Redeemer, wishing to be dissolved, and to be with Christ. 'Had it pleased him,' he said, 'that I had remained here longer, I should have liked it, for then I might have spoken a word more to the poor and sick; but his will be done! May he only receive me in mercy! Into thy hands I commend my spirit; thou hast redeemed me, thou faithful God!' The Malabar attendants afterwards sang the last verses of the hymn, "head full of wounds and bruises!" in which he frequently joined. He then rested a little; after which he desired to be raised up, and suddenly he opened his mouth (out of which so much instruction and comfort, so much fervent prayer had issued till the 73d year of his life) and expired between four and five o'clock, in the arms of the faithful and affectionate Malabar fellow labourers of this place. It was very affecting to hear the wailing and lamentations of the inhabitants of the two christian villages on both sides of the garden, which we could do the whole night through. The sorrow at having lost him who had been their teacher, their comforter, their tutor, their benefactor, their adviser, their advocate, was universal. Not only we, the congregations, the schools, and the mission, but the whole country, has lost a father. Whoever had but known him, wept.

"On the following day, between four and five in the afternoon, we deposited his remains in the grave, which was dug in the church in the garden. *Serfogee*, the Tanschaur prince, whose tutor

he was, came to see his corse before the coffin was nailed down, bedewed it with his tears, and accompanied it to the grave. The Malabar assistants wished to carry the body; but as Europeans had already been engaged the day before for the purpose, we let it remain so. We had intended to sing hymns on the road to the burial-place; but the lamentations of the people did not permit it. In the church we sung, before and after the interment; and when the English were gone, the Malabars also sang a hymn, and expected an address from me; but I could scarcely utter a word; and was obliged to summon up all my resolution to enable me merely to read the prayers. The servant of the deceased stood next to me, and said, in the tone of one ready to sink into a swoon, 'Now all our hopes are gone!' This penetrated my heart; for this is the sentiment not only of one, but of many, old and young, great and small, far and near, both christians and heathens.

"After I had changed my apparel, I went to the prince, who still remained in the neighbourhood, and endeavoured to comfort him. The principal servant of the widow of the late king also begged me to come to her and comfort her; but she lives at too great a distance. The next morning we all went to the physician, and thanked him for the kind attention which he had shewn to our deceased brother in his last illness. I also examined the papers which he had left behind him, as I am appointed executor to his will; and I found that the mission at Tanschaur, and all the poor and the establishments belonging to it, are his heirs. In the afternoon I spoke for an hour with the assistants, and prayed with them. In the evening the Malabar congregation assembled in the church, and wished to hear a discourse: I took for my text the words of Jacob on his death-bed: "I die; but God will be with you." I quoted many things said by the deceased respecting the congregation, and his hope that the kingdom of Christ would be established here. I endeavoured to animate them to the demonstration of such a mind as dwelt in our departed brother, whose tomb we saw before us.*

* A monument to the memory of Mr. Schwartz has been executed by Mr. Bacon, at the expense of the East India company, which is now on its way to India where it is to be erected.

The missionary labours of Mr. Schwartz being so well known in that country, it was thought unnecessary to represent him (as the artist at first intended) in the character of a missionary; and that to give in his monument an idea of the correspondence of his last moments with the well known course of his life, would be a more desirable plan of design.

" On the following day, I prayed once more with the brethren, and departed." Thus far Mr. Gericke.

Thus this excellent man, who has been of such importance to the mission, is no more; O that his upright mind may animate all who labour in each of our missions; and thus the hope of the deceased, for the extension of the kingdom of Jesus in the East Indies, be fulfilled!

MISSIONARY INTELLIGENCE.

MISSIONARY PROCEEDINGS IN THE WESTERN COUNTRY.

THE Board of trust of the western missionary society, believing it to be the desire of all who have taken an interest in the missionary business, in the western country, to have information on this subject, respecting what has been done, and the apparent success of the attempts which have been made, have thought it their duty to gratify such desires, by publishing a concise statement of all the proceedings (as far as they now can) of those to whom this business has been entrusted; of the missionaries employed, and the routes of their missions.

The principal compartment of the monument is, therefore, occupied with an alto-relievo representation of Mr. Schwartz in the closing scene of his existence. He is surrounded by a group of the infant pupils to whom he gave an asylum in his house, and several clerical friends who attended him at the time. One of the children is embracing his dying hand; and a brother missionary is supporting his head; but the attention of Mr. Schwartz is directed to, and his hand raised towards, an object in the upper part of the bas-relief; namely, the *Cross*, which is borne by a descending angel, implying that the grand subject of his ministry is the chief support of his soul, when " flesh and heart fail."

Over the bas-relief is the *Ark* of the covenant, which was peculiarly the charge of the priests; and was a striking emblem of the constant theme of his preaching, before referred to.

Under the bas-relief are further emblems of the pastoral office; namely, the crosier; the gospel trumpet, distinguished by the banner of the cross, which is attached to it; and the open *Bible*, on which is inscribed the divine commission, " Go ye into all the world, and preach the gospel to every creature."

We rejoice that the honourable company have borne this public testimony of their approbation to a christian missionary, who laboured in their territories.

Their statement is as follows:

Previous to October, 1796, the missionary business in which we had an interest, was managed by the synod of Virginia, and their commission; and to their treasurer all the contributions which were made for that purpose, west of the Allegheny mountains antecedent to that term, were transmitted annually, amounting in the whole to something upwards of three hundred dollars; till that time the missionary services were chiefly devoted to the destitute settlements east of the mountains.

At our synodical meeting, at the time aforesaid, a commission of the Synod was appointed on this side of the Allegheny mountains, to whom was intrusted the direction of the missionary business, west of said mountain. A treasurer was appointed, and the contributions put into his care, as a fund for the support of missionaries. This commission consisted of four ministers and four elders, viz. The Rev. Messrs. John M'Pherrin, David Smith, John M'Millan, and Thomas Marquis; and Messrs. John Baird, John Wright, James Edgar, and James Allison, elders. Mr. M'Millan was appointed treasurer.

In the year 1797, four missionaries, viz. the Rev. Messrs. John M'Millan, John M'Pherrin, David Smith, and George Hill, were employed a few weeks itinerating in the new settlements north-west of the Ohio and Allegheny rivers; who found a considerable disposition amongst the people in these settlements to attend to the gospel.

In the year 1798, Mr. Jacob Cram, a missionary appointed by the General Assembly, spent one month in the same settlements.

In the year 1799, six missionaries were employed, viz. Messrs. Smiley Hughs, James Snodgrass, Elisha M'Curdy, Joseph Stockton, and William Wick, all licentiates under the care of Ohio presbytery, and Mr. Andrew Gwyn, a licentiate, under the care of Redstone presbytery, who itinerated, some of them two, and some three months, principally north-west of the Ohio and Allegheny rivers, and part up the Monongahela. From the reports of these missionaries, it appeared, that there was an increasing desire of the gospel among the people in the settlements they visited; and numbers were forming themselves into congregations.

In the year 1800, eight missionaries were employed, viz. the Rev. Messrs. James Hughs, and Thomas Marquis, who visited the Seneca Indians, at Cornplanter's town on the Allegheny river, who reported that they were received in a very friendly manner, and that there appeared to be considerable encouragement to make further attempts among those Indians.

The Rev. Thomas E. Hughs and Mr. James Satterfield, a licentiate, went on a visit to Detroit, and the adjacent settlements, who reported that they were kindly received, and that there was a prospect that the gospel might be successful in that part.

They brought in with them a young Indian of the Shawanese nation, named George Bluejacket, who was desirous to obtain education: he continued above a year at school with Mr. T. Hughs, made considerable progress in learning, and became very attentive to religion. He has returned to his people, and has now for some years resided with his father's family at Detroit river, has kept a store, and pays considerable attention to farming: he has still been very friendly to our missionaries when they have called upon him, appears yet to have some sense of the importance of religion, but is not so attentive thereto as formerly.

Messrs. Joseph Stockton and William Moorhead, licentiates, were employed, the former three, and the latter two months, north west of the Ohio and Allegheny rivers.

Messrs. Smiley Hughs and James Satterfield, were employed each six weeks in the settlements near the mouth of Muskingum river.

In 1801, seven missionaries were employed viz. The Rev. Thomas Marquis who spent six weeks in the spring, itinerating in the new settlements on the Muskingum and Scioto rivers.

The Rev. Thomas Hughs who visited the Indian tribes about Sandusky and Detroit, accompanied by the Rev. Joseph Badger, then a missionary employed by the Connecticut Missionary society; who reported that a door appeared to be opened for the propagation of the gospel among them, provided suitable persons could be found to be employed for that purpose.

Mr. Robert Patterson was employed six weeks in the settlements near Lake Erie.

The Rev. Messrs. John Brice and Thomas Marquis, were employed six weeks in the fall season, itinerating in the new settlements in the N. W. Territory. The Rev. Messrs. John M'Millan and Joseph Patterson, four weeks each, in the settlements near Lake Erie.

In the Year 1802, the Rev. Joseph Patterson was sent on a mission to the Shawanese Indians, to instruct them in the knowledge of the gospel of Christ; and Mr. Alexander Matthews, to instruct them in agriculture, and the first principles of religion, to spend, the former five, and the latter six months.

Mr. Alexander Cooke, a licentiate, was sent to the Wyandot Indians, at Sandusky, for five months, to instruct them in the know-

ledge of the gospel of Christ; the Rev. Thomas Hughs accompanied him, and spent a few weeks.

Messrs. Patterson, Cooke, and Mathews, went each to the places appointed; but not meeting with that friendly reception among the Indians which was expected, they returned in about two months.

The Rev. John M'Pherrin was employed one month, on a mission to New-Connecticut.

The Synod of Pittsburgh at their first meeting in September, 1802, undertook the management of the missionary business in this country, as a Society, styled the *Western Missionary Society*, and appointed a board of trust to transact all the missionary business occurring, necessary to be done between the annual meetings of the society. This board consists of seven members chosen annually by the society. The trustees for the present year are, the Rev. Messrs. James Hughs, Thomas Marquis, John Anderson and Elisha M'Curdy, with Messrs. William Ray, William Lee and John Duncan, elders.

In the year 1803, Mr. Robert Patterson spent one month in missionary service in the settlements on Lake Erie.

Mr. John Wright, a licentiate under the care of Redstone presbytery, was employed three months in the state of Ohio.

The Rev. George Scott went on a mission of a few weeks to the Wyandot Indians at Sandusky. He was received in a friendly manner, preached to them a number of times; and when he returned he brought in with him a young Mohawk Indian, named Peter, who remained about a year and a half at school, learned to read and write, and then returned to his people.

In the year 1804 Mr. John Wright was employed two or three months in the state of Ohio.

In April, in this year, Barnet, an Indian of the Wyandot nation, came in and brought with him his little son about five years of age; whom he brought to the Ohio presbytery, which was sitting at the time at the cross-roads, and he delivered him up to the presbytery; taking of them a written obligation to take care of him, and give him an education, expressing his desire that he might be qualified to be useful among his nation, to teach them the way to salvation. Of this Barnet, the peculiar dispensations of providence towards him, and his exercises relative to the dedication of his son, a particular account has already been published in the Missionary Magazine, p. 76, vol. 2.

The boy possesses a great degree of vivacity, a good temper, and a strong mind; in less than a month he had attained consi-

derable knowledge of the English tongue, and in two months could speak it plainly. He soon lost the little habits of a heathen, and became conformed to the customs of the children with whom he associated; he was easily governed, and soon became subject to the regulations of the school, was remarkably fond of his book, and in less than a year could read, and repeat a considerable part of the shorter catechism. He continued at school about two years, and could then read correctly in the bible, or a newspaper; repeat all the catechism verbatim; was writing joining hand, could speak an oration with a handsome address; he had considerable knowledge of many of the historical parts of scripture; possessed a great taste for music, could sing a number of tunes, for various metres. He still retained a sense of his former situation, and of the happy change of his circumstances; would frequently talk about Sandusky, and express his aversion from ever returning to his former situation. In the summer of 1805, his father, with several other Indians, visited him; he manifested the affection of a child to his father, in a high degree; yet when after a visit of five days his father left him, though weeping in sorrow at his departure, he manifested no desire to go with him. His father expressed a high degree of satisfaction with his situation, and the improvements of his little son; and said he hoped he would yet be a great man, and do much good among the poor Wyandots in teaching them to be christians. At parting with him he was much affected, and promised that in one year he would visit him again. The boy continued at school until May following and improved fast. At this time his mother (who had, a considerable time before his father brought him in, separated from his father and taken up with another man) with her present husband and three other Indians came in for him; with a letter from Crane the head chief of the nation, requiring him to be given up to his mother; stating as his reason that the boy had been brought away by his father without his mother's consent, and without counselling with the chiefs of his tribe, which is contrary to the laws of Indians. That he expected the boy had now sufficient learning, and if not, that as a school was about to be established at Sandusky, he should be sent there to finish his education.

As many of the trustees as could conveniently meet were convened, to consult what was advisable in the case, as the matter appeared serious.

The presbytery's having come under obligation to the father not to give up the boy until he came or sent for him, and the consideration of the danger that the boy might again become a

wild heathen, were difficulties not easily surmounted. On the other hand, the critical situation of the mission, the bad effects a refusal might have on the mind of the chief, and the danger of thereby defeating the flattering prospect of the gospel being preached, and its happy influence felt by the benighted heathen, were considerations seriously affecting. After serious deliberation, it was finally concluded to give up the boy, provided they would bind themselves in an obligation to deliver him to the missionary at Sandusky by the first of June, to which they agreed, and thereupon the boy was given up, and reluctantly departed with them for Sandusky.

About the last of July, the Rev. George Scott went out again on a mission to Sandusky, and to Brown's town, was well received, and preached repeatedly to the Indians at both of these places, and also to a settlement of white people on the river Raison, from whom he brought to the society, proposals to receive and in part to support a missionary, to preach part of his time to them, and the remainder to supply among the Indians. Mr. Scott also found among the Indians an increasing desire to enjoy the gospel. He brought in with him a young boy, son of a white man named Spicer, who was taken prisoner by the Indians when young, and is married to an Indian of the Seneca nation; the boy was about three years of age; he has remained with Mr. Scott, and goes to school.

From the opening prospects for the gospel in these parts, and to meet, as far as they could, the proposals of the people of the river Raison, the board of trust thought proper in the following season, to appoint three missionaries, each one to spend two months in succession, to see if the way could be further opened, and a missionary could be obtained who would take a permanent station there. Accordingly three were appointed, viz. the Rev. James Hughes, a member of the Ohio presbytery, for the months of May and June, 1805, who went accordingly, was received by the Indians in a very friendly manner, and preached several times to them at the upper and lower towns on Sandusky. On proceeding to the river Raison, he found that a number of the principal characters, who lived there when Mr. Scott received the proposals, were removed from that place, some of them by death; and that there was not any encouragement for a minister to settle there, most of the inhabitants on this river being French. He therefore spent his time chiefly among the Indians at Brown's town, and at Sandusky, who generally appeared very desirous to hear the gospel, particularly the chiefs, all of whom did at this time unanimously

agree to receive the gospel. He continued with them until the latter part of June, when he was succeeded by the Rev. Joseph Badger, a member of the Erie presbytery, who also spent two months with a great degree of satisfaction among the Wyandots, and was succeeded by the Rev. John Anderson, a member of Ohio presbytery, who also spent two months. During the whole of these six months, these Indians of the Sandusky towns, and at Brown's town near the bay of Detroit, very generally attended to preaching on every opportunity. Hampton Northup was employed for interpreter these six months, a young man who had been taken prisoner. When our first missionaries were out at Sandusky, he sometimes interpreted for them, and became exercised about religion: he came into the country and was supported at school by the Indian fund, to receive instruction the better to qualify him as an interpreter.

All the chiefs of the Wyandot nation having agreed to receive the gospel, and being now become desirous to enjoy it statedly; to have their children educated, and to come into civilized life, sent in a petition by Mr. Badger to the Missionary society, to send them a minister and a schoolmaster to settle amongst them and instruct them. And in order that the missionaries might have a safe and permanent residence there, they petitioned the president of the United States, and the congress to grant a part of the RESERVE LAND at lower Sandusky, for a place of habitation; and also petitioned that means might be provided for their instruction and assistance in agriculture.

Whereupon the missionary society did at their meeting in October, 1805, appoint the Rev. Joseph Badger, a stated missionary, and Mr. Cephas Case a schoolmaster, their mission to commence in April, 1806, and the society agreed to appropriate the whole of their funds for one year for the support of this mission. Mr. Badger accepted of the appointment, and the Board of trust furnished him with a horse, a yoke of oxen, and two milch cows; the necessary farming utensils, household furniture, and provisions for their support through the summer season. With a view to prepare the way that the mission in future might in some measure support itself, the Board of trust allowed Mr. Badger to employ two or three labouring men, for a time, to make the necessary buildings, and prepare some land for raising grain; and to direct and assist the Indians in agriculture. These Mr. Badger procured, one a married man, whose wife is employed to keep house for them. They all arrived at Sandusky near the beginning of May last, and were well received by the Indians. The hands

have raised a house, and schoolhouse, have fenced in about ten acres of praira land, and raised about five acres of corn, beside assisting the Indians. In November last, the Rev. John M'Clain was sent on a mission through Scioto settlement, in order to procure some stock of cattle and hogs for the use of the mission, in which he succeeded well; he obtained and conveyed to Sandusky fifteen head of horned cattle and twenty-two hogs, which would furnish the missionaries with meat for the present season, and be a beginning of stock for their use in future.

Mr. Badger has spent nearly all the time among the Indians, since he arrived here in May, has generally met with considerable encouragement; at present the prospects are very flattering that the standard of the Redeemer will find a permanent station at Sandusky, and that ere long numbers of the poor Heathens will flock unto it. By the last communication from Mr. Badger, we are informed that four or five of the Indians are seriously exercised about their souls' salvation.

AN ADDRESS, &c.

CHRISTIAN FRIENDS AND BRETHREN,

We have here given you a brief view of the missionary proceedings, and general state of that business in this part of the church, from which you will see that some feeble efforts have been making, to propagate the gospel. However inconsiderable these beginnings may appear, no one can calculate to what they may grow, and how much they may tend, in connexion with the greater efforts of others, to promote the interests of the Redeemer's kingdom. The happy effects, which have already been produced, are considerable. In most of the new settlements, to which our first missionaries were sent, the gospel and its ordinances are now statedly administered. Twenty six ministers are now settled on the west, and north west, of the Ohio and Allegheny rivers, who supply fifty congregations. Many more congregations are regularly formed and desirous to enjoy the gospel statedly. Throughout this extensive country not one minister was settled; nor one congregation formed, when our first missionaries were sent out. Amongst the poor heathen, the object which particularly lies on our minds, we hope an effectual door has been opened for the gospel, by the gracious smiles of Providence upon our endeavours. The two great objects of the Society in this mission are, to relieve our fellow creatures from their present wretchedness in this world, by promoting industry, sobriety, and the knowledge of letters among them, and to instruct them in the knowledge of salvation, by the atone-

ment, and intercession of our Lord Jesus Christ; that they may escape from the wrath to come. Of the importance of these designs, both with respect to the Indians, and society in general, every person who believes the gospel must be sensible. Early settlers in this western country have experienced the sad effects of the ignorance and savage habits of the Indian tribes, on our borders. In how many instances have they imbrued their hands in the blood of our dearest relatives! prompted by savage ferocity, under the influence of the most pernicious prejudices, and without the information necessary to counteract them they committed the most horrid murders, without consciousness of guilt. Can there be any object more important or necessary, than what is now contemplated; to put them in possession of that precious rule for the regulation of their sentiments and conduct, with which the holy scriptures have furnished us; a rule sufficient to direct in morals, virtue and true religion: without which, what would we be but wretched heathens.

The Lord has raised up for us a missionary who appears to be singularly qualified for the station he fills. He is endowed with a great degree of self denial and patience; zeal for the cause of the Redeemer, and the interest of the Indians. He is prudent in transacting the business of the mission, economical in managing its temporal concerns; and highly esteemed by the Indians. From the present appearances, we are encouraged to hope that before many years are past the Wyandots will become a civilized and enlightened people. And from the intelligence which we have from other neighbouring tribes, we hope that the way is preparing for the admission of the gospel and civilization among them. May we not then be allowed to call upon all our christian brethren to unite in offering up praise and thanks to our gracious God, who hath so far countenanced, and given success to our feeble efforts for the advancement of his cause, in the enlightening our benighted fellow men. Be encouraged by what the Lord hath done to ask him still to succeed, with the divine blessing, our endeavours. And particularly entreat him to pour down showers of divine influences, to water the vine which he hath planted in the heathen land at Sandusky; that it may take deep root, its branches shoot forth, and spreading abroad produce much fruit in many neighbouring nations. And that the sincerity of your prayers may appear, let every one be found exerting himself in his place, as opportunity serves, to forward the good work. Shall this important mission be suffered to fail for want of proper support? We firmly trust it will not. Your liberality has abounded, last year, so as to enable us to employ hands, to erect a schoolhouse, to begin to open and stock

a small farm at Sandusky. The heathen inhabitants of the place see this work of christian charity, and learn from it the benevolence of our holy religion. They well remember, that in a thicket near to this place all the aged and infirm, the women and the children of the nation, once lay concealed, trembling, expecting death without mercy, from the white people, victorious under General Wayne: and can now scarcely credit these tokens of benevolence, so far surpassing what they have been taught to do, or to expect from others. They inquire of our missionary, Father, are you sincere in all this? Yes, my children. We are sent to you only to do you good. In this house we will teach your children to read and write, that they may learn to live comfortably in this world; and not be cheated by bad men, nor have to perish with cold and hunger, when all the bear and deer are destroyed; and that you may learn to know the true God, and find the way to heaven. All these things shall cost you nothing. These cattle and hogs are sent here for our support; and these ploughs and teams are to raise corn for us while we live among you, and for your children while they come here to school. When we can spare them, we will loan them to you, that you may plough your land deep and raise abundance of corn and live happily all your days. To these manifestations of friendship and declarations of sincerity, the Indians are now induced to give credit. They call on your liberality, this year, to obtain means by your generous contributions, to hire hands to raise grain for the support of the missionaries, and poor children at the school, to complete the cabins and enlarge the farm, and to employ an interpreter. Freely contribute not only for these purposes but also to have a fund in readiness, when Providence may open the way to send the gospel to other nations.

It might be expected that motives need not be presented to excite attention to these important concerns, in those who are so near to, and have had so many opportunities to be acquainted with, the the lamentable situation of the heathen. How many nations are there on this continent, exclusive of the many millions in the more remote parts of the earth, whose circumstances even as to the things of the present world, should stir up all the tender feelings of humanity, to make exertions for their relief? But how much more affecting their condition with respect to their immortal souls? Here all is darkness and condemnation; ignorance of their danger, and of their remedy.

Christians you have tasted the wormwood and the gall of a natural state, and have in some measure experienced the efficacy and sweetness of the remedy which God has provided for

perishing souls. Can you be willing that so many in that wretched state should remain ignorant of this remedy? The souls of poor Indians are as precious as ours, and are as capable of knowing, being made like unto, and enjoying God. They are of the purchase of the Saviour, and given to him for his inheritance. What christian can be found, to whom the name of Jesus is precious, who does not earnestly desire to be instrumental in making his name known to the ends of the earth? and in bringing the heathen into his possession.

How little have we yet done, compared with what we might do! The door is now opened, and the commands and promises in God's word, and the movings of his providence, are loudly calling and encouraging us to be actively engaged. "Go ye into all the world, and preach the gospel to every creature," is our great Redeemer's command to his ministers. Mark, xvi. 15.

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more are the children of the desolate than of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: Spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isaiah liv. 1, 2, 3, and 14. By these and many other gracious promises the Gentile church is directed to send her missionaries abroad through the earth, and encouraged to hope that their labours will not be in vain, among the heathen. Once our forefathers were as they are now. And what would have been our state at this day, if some benevolent christians had not been instrumental in sending the gospel to them. We now sit under our vines, and under our fig-trees, eating the bread and drinking the water of life; while multitudes of our fellow-creatures are perishing for want. Since it has pleased the Lord in late days to bless his ordinances, in our land, and to make them effectual to the converting and nourishing many of your souls; you should now be fruitful in every good work, and especially endeavour to communicate to the destitute. Will it be thought assuming if we suggest to our brethren in the ministry, seriously to inquire, whether the Lord is calling you to go forth, to proclaim salvation to the perishing inhabitants of the wilderness? To

you christian men, to inquire, whether you are not called to attend to this subject, and prepare for that work.* To merchants, mechanics and farmers, to inquire, what portion of the property you possess, you are called on by Him who gave it, to contribute for the support of such missionaries to the heathen. Let not our young christian females think themselves exempted from the inquiry, what am I called to do for their support, or to clothe the young Indians at school? Was every christian solicitous to know, and diligently engaged to do what appears to be his duty, what happy consequences might we shortly see. How much would soon be done for our benighted brethren in the wilderness! How many of those now lying in the region and shadow of death, might soon be illuminated by the rays of the gospel, and hearing its inviting voice come flocking to the Saviour for life and salvation!

Let the example of others who have been engaged in this important work stimulate us to activity. How animating the example of the London Missionary society, and its supporters? What liberal contributions, and vigorous exertions have been made by them? In how many places in the South-Sea islands, in the dark regions of Africa and Asia, have they established missionary stations, where the standard of the Redeemer is lifted up, and salvation proclaimed to dying men. The gloomy aspect, which heretofore overspread the heathen world, begins to wear some brightening spots. By the instrumentality of their missionaries, numbers of the poor pagans, the Hottentots, the Hindoos, and even some of the long rejected posterity of Abraham are gathering to the standard of Jesus.

Many other societies, both in Europe and America, are making noble and successful exertions, which afford encouraging ground to hope that the day is drawing near, when our EMANUEL will be made known in every land, and the kingdoms of the world become the kingdoms of our Lord and of his Christ.

Let us then, dear brethren, arise to vigorous exertions that the benighted heathen on our borders may not be the last in obtaining deliverance from the clouds of pagan darkness.

The Western Missionary society, having set their faces towards the wilderness, desirous to ameliorate the situation of our

* Mr. Horne informs us, in his Letters on Missions, p. 135, "That when in Bethlehem, in North-America, letters were read in the brethren's congregation, that several of their missionaries had been carried off by sickness in the island of St. Thomas, in the West-Indies: *that very day* seven brethren offered to go and replace them. This is just what things ought to be; and any church which can produce such men may engage in missions.

perishing brethren; and having instituted a mission at Sandusky, rely on the zeal and generosity of the religious public, for the support of this institution, and extending missions to other parts contemplated. This reliance is placed with no little degree of confidence; the cause is so important, and to you so dear.

The trustees with pleasure, and gratitude, reflect on the liberality, and zealous engagedness, of those who being more early and fully apprized of the designs and proceedings of the society, have for a time, been exerting themselves for the furtherance thereof. And with raised expectations look forward for the additional, and generous aid, of many who, by reason of their local situation, or otherwise, not having heretofore had equal opportunity to obtain a knowledge of the concern, and of the demands it made on their liberality, have comparatively to begin their exertions in this good cause. Here let us give you a short extract of a letter from our missionary. He mentions in a late letter, " that when he told one of the chiefs, and Barnet, and some others who were present, of the prayers of good people for them; what the society had done; of the cattle and hogs given for the support of the missionaries, &c. Barnet was so affected with the account that he got up and prayed for about fifteen minutes with great fervency; thanking God that he had so disposed the hearts of people to help them, and pleading that he would incline the congress to give them their living here; and that he would dispose the hearts of all the Wyandot people to send their children to school." Reflect, christians, that these are the expressions of the grateful and benevolent feelings of one, who until lately, was a poor blinded savage of the wilderness; the son of an avowed atheist. And let the evidence of the happy effects of the gospel of our Redeemer, already produced, in his dark mind, stimulate us to unwearied assiduity in prosecuting the work which the Lord is blessing. The encouraging aspect and movings of divine providence, at the present day, must inspire the minds of christians to exercise themselves with energy, in hope that in duetime we shall reap if we faint not; that ere long the wilderness and the solitary places shall be glad, and the desert shall rejoice and blossom as the rose; and become as a fruitful field which the Lord hath blessed. That this happy period may be hastened in its time; and that to this end the Lord of the harvest may bless the feeble efforts now making in the important cause is the sincere prayer of, christian brethren, your friends and servants in the work of the Lord.

Signed in the name, and by order of the trustees.

JAMES HUGHS, Secretary.

West-Liberty, March 11th, 1807.

AN IMPORTANT LETTER FROM INDIA.

Extract of a letter from the Rev. Dr. William Carey, dated at Calcutta, January 20, 1807, to the Rev. Doctor Staughton, of this city.

MY DEAR BROTHER,

By the return of Mr. M'Farlane, I take the opportunity of sending a few hasty lines, to inform you of the changes which have taken place since I wrote you last.

Through a severe affliction brother Biss has been obliged to leave his station here and return to Europe. I hope, that the Lord, who knows the wants of all his churches, will eventually overrule this very afflicting providence for the good of his church, and for the furtherance of the gospel. He will probably arrive in America before this reaches you. If he be still with you, give my, and all our brethren and sisters' love to him and sister Biss.*

When captain Wickes was here we were directed to plan a mission to the Burman empire. I expected to have been able to say, that our brethren are gone thither; but the ship is delayed a day or two for a pilot. They came down this evening, thinking to go on board to-morrow. I believe they will go the next day. May the Lord send prosperity!

When captain Wickes was with us he attended a meeting which was held at a place (formerly an idol temple) belonging to the rev. Mr. Brown, first chaplain of the presidency, on account of a pious clergyman being dismissed to his station. In that same place we this day met, and commended our brethren Chater and Mardon to God, for the work to which they are called. Little did the builder of that edifice think to what purpose it would be appropriated. From thence have seven ministers of the gospel been dismissed to their various stations within a few months; and in these services churchmen, independents and baptists, have united as brethren in the most cordial manner: I think with a cordiality unknown in England. Two baptists, two independents, and three churchmen, have been from thence sent to their work.

This day we heard a long letter from a minister, who has lately gone to visit the christian churches and the Jews in the south. He has found much real christianity among some in those parts, and has just visited a number of Syrian christian churches hid among

* Mr. Biss died on his passage to America, about four weeks after his embarkation from Serampore; leaving a widow and four children, who are now in this city, and to whom, we doubt not, all that attention will be paid which their situation requires. It is said, that Mrs. Biss contemplates a return to India.

the mountains of Malabar, which, it is supposed, were planted in the fourth century. These christians had never seen a printed Bible, but have the Syriac Bible in manuscript. Some of their manuscripts are very ancient. Some of them did not know that there were any other christians in the world besides themselves and the Roman catholics at Goa, whom they abhor, having been severely persecuted by them. Some of the bishops talked about the necessity of the religion of the heart, and I should hope the fear of God is among them.

An order was sent out from the court of directors to new model the college of Fort William,* and to make very great reductions in the expenses. In the old state I was teacher of Bengalee, Sangskrit and Mahratta, with a salary of five hundred rupees per month. Last week I received a letter from government acquainting me, that I was appointed by the governor general in council professor of the Bengalee and Sangskrit languages, with a salary of one thousand rupees per month, or one hundred twenty five pounds sterling. Thus the earth helpeth the woman. This will enable us to do something more for our Lord."†

* The college of Fort William, in Bengal, was instituted in 1800, upon a suggestion by the marquis of Wellesley. It met with great opposition at first, but this was overcome by the cogent reasons urged in favour of the establishment, from which important advantages were expected. Suitable instructors are employed in teaching the languages of the country, with others adapted to be useful in India. Nor is English composition neglected; but, together with the study of oriental dialects, proper attention is paid to the language of the mother country, to the sciences, arts, and improvements of Europe. The meritorious student is rewarded by a degree of honour, which the college confers; by the attention of those in power, by promotion, &c. "Knowing, as I do," says Mr. Carey, "the natives of this country, and hearing, as I do, their daily observations on our government, character and principles, I am warranted to say, that the institution of this college was wanting to complete the happiness of the natives under our dominion; for this institution will break down that *barrier* (our ignorance of their language) which has ever opposed the influence of our laws and principles, and has despoiled our administration of its energy and effects. Were the institution to cease from this moment, its salutary effects would yet remain. Good has been done, which cannot be undone. Sources of useful knowledge, moral instruction, and political utility, have been opened to the natives of India, which can never be closed; and their civil improvement, like the gradual civilization of our own country, will advance in progression for ages to come." The gospels and New Testament, translated into several languages of the east, have been printed in this college.—*Literary Panorama.*

† The missionaries disinterestedly resolved to devote nothing to private use. With what remains of their income, after defraying their ne-

Extract of a letter from Mr. William Ward, to a friend in this city, dated Serampore, December 31, 1806.

"We have had the pleasure of seeing no less than four evangelical clergymen, of the right stamp, arrive here: all missionaries. Mr. Martyn is appointed and gone to Dinapore: Mr. Corrie is gone to Chunar: Mr. Parson is gone to Buhampore, and Mr. Thompson is going to Madras. Mr. Brown's house has been the residence of these gentlemen, and we have had the pleasure of seeing them there frequently.

Our congregations have increased so much at Calcutta of late, natives and Europeans, that Mr. Lindernan's rooms will not hold the people, especially on Thursday evening. We have also got a chapel nearly finished for the Bengalee preaching, on the ground of Mr. Petruce, an Armenian gentleman, in Chitpore road."

RELIGIOUS AND MORAL DISCUSSIONS.

Mr Editor,

A reference to the bills of mortality published in our newspapers, will show that the *consumption* is our most prevalent disease; that it occasions, upon an average, about one-sixth part of the deaths which take place amongst us; and that the number of its victims increases. It is the province of medical men to account for the progress and increase of this disorder, and to endeavour to prevent or remove it; but its effects upon the mind are of the most serious nature, and demand a more general attention, which, I think, the following address is well calculated to excite. The author was the Rev. *William Whitaker*, of Leeds, in Yorkshire, England. The last sermon he ever preached was upon Matt. xxiv. 44. "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh;" and he afterwards published this sermon, with a preface, entitled "An Address to the Reader on the Danger of Delaying the Concerns of the Soul, in Hope of a Lingering Illness." I met with the address in reading the *Christian Observer*, and judged it peculiarly suited to our situation. I request a place for it in your useful miscellany.

H. E.

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cessary expenses, they form a common fund, which is appropriated to promote the object of their mission. We were well informed, in September, 1804, that not less than 13,000*l.* sterling had then been expended; whereof only 5,740*l.* 17*s* 7*d.* had been received from England in money, goods, &c. So that besides devoting *themselves* to the work, their *pecuniary contributions* to its support have been remarkably liberal.

MR. WHITAKER'S ADDRESS.

CHRISTIAN READER,

"No one, I believe, ever thought less of publishing a sermon when composing it, than I did of publishing this. An awful circumstance has however determined me to do it. It was the last I ever preached. The same evening, after my return from Morley, where I had delivered it, a blood-vessel broke in my lungs, and finished my capacity for usefulness, as a preacher, in an instant. A circumstance which I hoped might procure it some extraordinary degree of attention, especially from those who had a personal value for me.

"Another reason was, that it would give me an opportunity of bearing my dying testimony against that delusion of delusions, by which I am persuaded Satan undoes more souls than by all his other devices; I mean the hopes a of death-bed repentance, grounded on the presumption of a lingering death. This, I flatter myself, I may be able to do with some advantage (notwithstanding my present very weak circumstances, and utter unfitness to treat any subject with accuracy) as I have seen so much of the flattery and delusions of a decline, during that long and tedious indisposition, through which the Almighty, in the course of his all-wise providence, has called me to pass. This is the sole design of this introductory address.

"I know the generality of mankind are so far from having any formidable apprehensions of a consumption, that they think it affords a most happy opportunity of preparing for the coming of the Lord; and in the hopes of dying such a lingering death, often, alas! put off that which their conscience tells them is their duty, and which they would not for the world have left finally undone. When they think of the fever, the palsy, the apoplexy, or the cholic, they are alarmed; fear chills all their members, and they are almost persuaded to flee from the wrath to come. But as to a consumption, it carries no terrors with it; so far from it, that they think, if they may but be so happy as to die of this disorder, all will be safe enough; they will then have plenty of time to reflect upon their past lives, to humble themselves before God, to apply to the blood of Jesus, and the grace of the Spirit; and that they shall moreover have so many daily calls to attend to, and improve, this favourable opportunity, that there is little danger of their neglecting to improve it. This is all a delusion! a dreadful delusion, big with the eternal ruin of most, if not all who trust to it. A consumption affords none of those favourable opportunities of acquainting ourselves with God, and preparing

for eternity, which it so speciously promises. No: like the harlot, it smiles only that it may the more easily *delude*.

" This, reader, is not the rash hasty declaration of a recluse immured in his closet, but the deliberate opinion of one who has passed through the various stages of this most deceitful disorder, and grounded upon his own observation during a long course of trial: of one, whose firm persuasion it is concerning his own soul, that if he had not been prepared before he fell ill, he had been undone for ever, (though no one was ever carried on in a manner more apparently favourable) and whose experience makes him as certain, that if thou trust to it, for making thy peace with God, it will as certainly undo thee. Bear with me, christian reader, while I offer thee some of those observations which have induced me to be of an opinion so very different from that of the generality of mankind. If they appear only the hasty conclusions of a person rendered fretful by a long course of sufferings, then continue thy former hopes; but if thy conscience tells thee, as I am persuaded it will, that they are just, dread one moment longer to pursue a course which may be attended with the most fatal consequences. Oh remember that awful declaration, the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place, and your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down. Isaiah xxviii. 17, 18.

" The reason, I presume, why this disorder has been generally thought so favourable to the great work of faith and repentance, is, that it is in itself extremely dangerous; yet attended with no great apparent pain or distress, and generally continues for a long time. Hence, I suppose, it has come to be thought favourable, both as affording *calls* to thoughtfulness, and *time* for exercising it. It must be confessed there appears something specious in this. One would imagine, considering how generally fatal all kinds of consumptions are, that they would at once alarm the person seized with them, and put him upon an *immediate* attention to the things that belong to his peace; in which case he would generally have considerable time for it. Yet surprising as it may appear, this is so far from being the case in fact, that it has passed into a common proverb, that *a consumptive man never thinks himself in danger*. The justice of this I scarce knew how to allow, till I came to experience it. But I am now convinced that is an awful truth, well deserving the attention of all those who depend upon this as a season for repentance.

"The disorder alarms others, but it seldom creates any great alarm to the patient himself, till he comes to the very last stages of it; and perhaps not then neither, as nothing is more common than for a consumptive man to die in his chair, or on his couch. To this insensibility of danger a variety of things contribute.

"One is, the *gradual and interrupted manner* in which this distemper proceeds. When the impetuous warrior, who by raising battery upon battery, destroys his enemy's defences in a moment, abruptly breaks into a country, he creates instant terror wherever he approaches: even the most ignorant and stupid are alarmed, and put upon making use of every method of defence: whilst he who proceeds more cautiously by sap (whatever alarm he may give the garrison, who are aware of the danger of such a proceeding), seldom alarms the inhabitants much, till they see all about them ready to tumble into ruins. Thus, when those more furious emissaries of that great conqueror death, the plague, the fever, the apoplexy, the palsy, &c. appear, they create instantaneous alarm; persons cannot have the least apprehension of their approach without terror; but the consumption gives no such alarm: its approaches are so gradual, that it does not appear to bring death much nearer to view than whilst in health. On the first seizure what is more common than for a person to say, "I have only got a little cough, or a slight fever; it will soon go off again; I have often had such complaints before now, and never was any worse for them: colds generally affect me in this manner, but I shall be better in a few days." In a few days, probably, his disorder abates a little, and then he concludes he is well. It returns again; again he hopes and talks as before. He sees his flesh waste, and feels his strength abate, but hopes soon to get rid of his cough, or fever, or sweats, and then he shall soon recover his flesh and strength, he does not doubt. Thus he goes on *deluding* himself, while all around him see his danger plainly enough. And what enables him to do it the more easily is, that as this disorder does not in general bring a person down very fast till towards the last; in order to be sensible of his decline, he must compare what he is to-day, not with what he was yesterday or the day before, but with some more distant period; which a person in such circumstances is seldom disposed to do. It is natural to every one, I believe, to take up with the shorter comparison, and then it is easy to see what the conclusion will be.

"The slow progress of this disorder also creates less alarm, as it affords hope from *futurity*, which other disorders will not give time for. The patient finds himself, indeed, growing weaker;

but "it is owing to the excessive heats of the summer: in the autumn he shall be better." Perhaps he finds himself a little recruited by that mild season. The winter then, he becomes confident, will perfect all, and quite brace him up. On the contrary he finds his cough increase by that severe season, and that the confinement contributes further to break down his constitution. Well, he hopes, and his friends encourage him to hope, that the spring will set all right, and free him from all his complaints. So the excellent *Watts* was dealt with, as he himself relates in the following lines:

> Yet my fond friends would speak a word of hope.
> Love would forbid despair. Look out, they cry,
> Beyond these gloomy damps, while winter hangs
> Heavy on nature, and congeals her power,
> Look cheerful forwards to the vital influence
> Of the returning spring.——
>
> *Miscel. Thoughts, No. 47. p. 178.*

Thus do our friends fatally flatter us with hopes of a May sunbeam, whilst not one of them is kind enough to hint at those cold north-east blasts we must feel before the arrival of that reviving season, and by which so many thousands of invalids are, in this unsettled climate, every spring sent into eternity; and so many more so broken down as soon to fall a prey to the heat of the summer. Fatal friendship!

"But this is not the only instance in which our friends cruelly lend their assistance to help forward the delusions of this naturally too delusive disorder. One brings you a remedy for a consumption that has cured this person and the other person, and never was known to miss, if taken in time. If you have faith in such kind of nostrums, this is sure to keep up your hopes till the event undeceive you, and shows it to be a broken reed, which pierces the hand instead of supporting it. Another bids you not to be discouraged; nothing is more common than for persons to continue weakly a long time, and after all recover their health again. I myself was told of one who recovered after being confined to his house for five years. When you are a little recovered from one of the paroxysms of the disorder, they are sure to tell you how much better you look than when they saw you last, and this not only during the first approaches of the disorder, but even to the last, if they can but recollect any one period in which you looked worse. In short, as the danger of this disorder is well known to be more certain than that of any other whatever, and the case of those who are seized of consequence more hopeless,

so there is no one in which it seems to be more the united view of all around them to keep out of sight as much as possible whatever might create any alarm. If any are so thoughtless, or so much your friends as to act a contrary part, and plainly tell you their opinion, if you are not peculiarly happy in those about you, 'tis odds but effectual care is taken that they shall never more see you again: whilst, whenever the distemper will permit, your friends of a different stamp will as certainly be encouraged to get about you as much as they can, in order to keep up your spirits, or in other words, to keep off reflection: and in this they are generally too successful. Thus do friends and disorder join together, to keep the patient ignorant of his real case, and prevent him from making any spiritual improvement of it.

" But it may be asked, are there no periods in this disorder wherein this deluder cannot cheat; when the patient cannot but be sensible that he is in very imminent danger? Yes, there are. Oh! the agonizing pains some feel, when every breath they draw is, as it were, tearing to pieces the tenderest membranes in the human body. Oh! the inexpressible anguish which others feel from an obstructed respiration, when the lungs refuse to fill, and the patient is brought almost to the agonies of death: Oh! the insupportable depressions of others, when their souls faint within them: what they feel none can tell, but those who have felt the like. But these, reader, are times for *exercising*, not for *acquiring* christian graces. The christian, in such circumstances, finds it quite labour enough to keep his mind in a composed frame, and with a filial temper to submit to the afflictive will of his heavenly Father. It costs me, in these paroxysms, many a sigh and tear to keep mine so; yea, and after all, I had frequent occasions to humble myself before God, that I bare not his will more submissively. Is this then a time (I appeal to thy conscience) is this a time to begin to do any thing for eternity? If thou suspectest me of misrepresenting matters, or setting things out more strongly than is needful, take the opportunity of applying to the next of thy acquaintance, who is in such circumstances. I will not say, Go and ask him what ability he finds to settle the great account between God and his soul? The question might probably get thee an immediate exclusion from his room. But take an opportunity to ask him to settle some account, or talk over some intricate affair: his answer, I dare say, will be, ' Do not trouble me with your accounts now; am I in any condition to attend to business, do you think? I could not do it were it to save my life.' Indeed! Then where will thy prudence be, reader, if thou leavest the great

account between God and thy soul to be settled in such circumstances? If he cannot run with footmen without being wearied, how wilt thou be able to contend with horses. Jer. xii. 5.

"But when this extremity of pain is a little abated, may it not then be hoped that season will be favourable? No. The old delusions soon return. The intermissions, even to the last, are regarded as the sure earnest, at least as affording good hope, of a recovery; and no sooner is the severity of pain, or languishing of the disorder, a little gone off, than the patient begins to think himself in but little danger. I speak this from experience. Perhaps thou wilt not think it reader, yet I assure you it is true; that though my legs have begun to swell, so as to be burdensome to me; though I am every night emaciated with the most dreadful sweats, and every morning cough up large quantities of thick matter from my lungs; and though my pen, which used to be *the pen of a* tolerable *ready writer*, now so shakes in my hand, that I can scarce write legibly; yet if I did not exercise my reason and judgment, there are times in which I should think myself in little danger. But what room is there to believe that he will exercise his reason, who is conscious that he is utterly unfit for death, and expects to behold nothing after it but blackness and darkness? How much more ground is there to fear that he will indulge the pleasing delusion, till it end in his everlasting ruin?

"The above is designed to show how little prospect there is, that a sinner will ever be awakened to faith and repentance during a decline, and therefore, how highly dangerous it is to delay one moment in the great things that belong to our peace, in hopes of dying of such a disorder. Give me leave now to change the scene, and to add, that supposing it had all that tendency to awaken to faith and repentance, which some seem so fondly to imagine, what reason have we to hope that God will, by his grace, give efficacy to it? And yet without this, what hopes can we have of success, even from the most likely means? It was a bold expression of a certain great preacher, yet not more bold than true, 'Though God were to shake an unconverted sinner over the pit of hell, however it might frighten him, it would not convert him.' No, reader; to this something else is necessary, even that *divine blessing*, without which *Paul may plant and Apollos water*, without success. But what reason have we to hope, that God will afford his converting grace to those who have wilfully trifled away their season of grace, and refused to work till the time of working is over? Where is there one instance in all scripture, except that of the thief upon the cross, (which being a

case that can never happen again, is by no means a proper precedent) of a person savingly called, after the season for working was over? I know of none. I read, indeed, of persons of the most abandoned characters washed and sanctified, and justified in the name of the Lord Jesus, and by the spirit God, 1 *Cor.* vi. 11. and of a *Paul* obtaining mercy; that in him, as the chief of sinners, Christ might show forth a pattern of all long-suffering to them that should hereafter believe, 1 *Tim.* i. 15, 16. Nay, and I read of some being called into the vineyard at the eleventh hour, *Matt.* xx. 6. when they had but one hour to work; but none of them called after the twelfth. No; the door seems then to be shut, and nothing left but for the Lord to take an account of his labourers. An awful consideration this for a sinner, who neglects to prepare for the coming of Christ, in hopes of a death-bed repentance. Reader, whoever thou art, may it have its due weight with thee. Methinks it may well make thee tremble, if thou art an unconverted man, to think upon what a precipice thou standest. Oh! think of it, and dread to trust to any thing to be done, when thou art capable of active service no longer. To-day, while it is called to-day, begin to prepare for eternity, least the Lord swear thou shalt not enter into his rest at all. And concerning whom have we more reason to fear he is uttering this awful excluding oath, than concerning those who have wilfully trifled away all the time in which they were capable of serving him, in hopes of repenting when they could serve him no longer.

"But supposing all these difficulties got over; supposing that, by a miracle of divine grace, thou art awakened in this most dangerous state to such a sense of thy undone condition as humbles thee thoroughly at the feet of Jesus, produces that godly sorrow for sin which worketh repentance not to be repented of, and which would have brought forth fruits meet for repentance, if opportunity had not been wanting. In this case I doubt not thy state is safe. But what evidence canst thou in such circumstances have that it really is so? Our Lord says, by their fruits ye shall know them, *Matt.* vii. 20. and orders us to discover the reality of our relation to him by letting our light so shine before men, that they seeing our good works, may glorify our father which is in heaven, *Matt.* v. 16. In like manner also the apostle *James* says, that by works is faith made perfect, *Jam.* ii. 22. that is, illustrated and discovered to be real. But we have no other scripture criterion that I know of. All others are the inventions of men, consequently liable to deceive. What reasonable evidence then canst thou have that thy state is good, even supposing that it be so? I know well

there are some who will encourage thee to trust to certain impulses and feelings; who talk of receiving satisfactory assurance of seeing Christ holding out his arms to receive them, from dreams, and strong impressions on their spirits, which assure them they are the children of God: but as these are no scripture marks, a wise man will be very cautious how he trusts to them. When he considers to what a pitch the imagination may be worked up, he will always doubt such evidences as these; especially he will always have a doubt of them in such disorders as we are now treating of. The body being weak, and the spirits for the most part brisk, such impressions on the fancy, either from the operations of our own imagination, or the great enemy of souls, are easily made. We often perceive them in persons in such circumstances, with regard to common things; and what strange agitations are sometimes occasioned thereby!

"No wonder, then, if (without any divine operations in the case) the terrified uninformed mind be elevated with religious imaginations; such as that *God is theirs; Christ's blood is shed for them; the devil has no part in them*, &c. after conversing with persons of an enthusiastic turn, whose whole discourse consisted of such phrases as these, injudiciously applied: and therefore every prudent person will be very cautious how he rests on such evidence, or indeed takes any comfort from it, till he has had some opportunity of proving its genuineness by its fruits.

"Indeed it may justly make one very cautious with respect to all kinds of evidence not accompanied by works, when we consider how few of those who have been awakened on what they imagined to be a death-bed, ever kept their vows and resolutions when they recovered. For my own part, I do not know one. And though I believe there have been some few instances of this kind, yet the number is so very few, compared with those who have returned again to their folly, and perhaps become sevenfold more the children of hell than before, as may well make a man tremble who thinks of a death-bed delusion, and doubt of every evidence of his own change, if he has not an opportunity of proving it by its fruits.

"How uncomfortable then, reader, must thy situation be, even supposing thou art really converted, in this most inconvenient season! While the christian, who served God from his youth, is rejoicing in the consideration that he remembers, and ever will remember, the kindness of his youth; and taking encouragement thence, not only to stay himself upon his God, but to rejoice in him amidst all his trials and afflictions, thou art beclouded-

ed with doubts and fears, with only a bare *Who can tell but the Lord may be gracious?* And when, on the other hand, these sensible joys are fled from thy fellow-christian, and he can only trust in the name of the Lord, and stay himself upon his God, because conscious that in the main he has feared the Lord, and obeyed the voice of his servants; how dismal must thy soul be, how full of doubts, fears, and suspicions as to all thou hast felt, and of dismal forebodings concerning what is future.

"Come now, then, and let us reason together. Is the consumption a desirable season, to which to put off the great work of faith and repentance? Is it a disorder in itself likely to awaken thee, or afford thee any peculiar means of awakening? Is there any reason to hope that God will ever bless thee with the aids of his good spirit, if thou thus wilfully triflest away the time of health, in hopes of a death-bed repentance? Or canst thou have any thoroughly satisfactory evidence of thy good state, supposing thee converted, if thou delayest to this most unfavourable season, or canst thou ever die comfortably without it? Say then, does a consumption appear a favourable season of acquainting ourselves with God, and preparing ourselves for eternity? Does it not appear less favourable to thee than it once did, from what has now been suggested? Yet I have not been able to tell the half. Oh! that I could describe to thee half what I have felt in myself, of the extreme unfitness of this season for so great a work! Oh! that I could lay before thee, in a view one half as striking as they have often appeared to me, the delusions of the former, and the extreme languor and listlessness of the latter part of this most tedious disorder, wherein, literally speaking, the grasshopper is as a burden! But I cannot. My weak shattered frame forbids it. It is a wonder I have been able to say so much. But from what I have, judge of what I have *not*, been able to lay before thee, and then ask thyself seriously, whether it be not best immediately to fall in with the wise man's advice, *Eccles.* ix. 10. and whatsoever thy hand findeth to do, to do it with all thy might? Then mayest thou hope to die with comfort whatever death is appointed to thee, and to lift up thy head with rejoicing, amidst all the future horrors of a dissolving world. W. W

The reader will perceive that in the foregoing address, the pious author, in dissuading persons against deferring the momentous concerns of the soul and eternity while health and strength are continued, has argued on the supposition that they should die of a lingering illness, and thus have timely warning of their

latter end. But all who depend upon this, might here naturally be reminded, that they are chargeable with a most unwarrantable presumption. Supposing a decline were ever so favourable to a due preparation for death and judgment, it were madness to defer this necessary business, since none have the least rational ground to expect such indulgence, there being numberless other disorders by which mortals are carried to their long home; and we frequently see death sent without a moment's previous notice.

Mr. Editor,

On reading, in your Magazine of last month, an extract from a discourse of the Rev. Mr. William Arthur, on the progressive increase and final enlargement of the christian church, together with an address of a missionary society on the subject of the Jews, I was led into a train of thought respecting the future predicted state of the chosen descendants of Israel, and likewise respecting what I conceive to be the proper design of missionary societies in general. In that extract I particularly marked these sentences in page 228: "Not that the Jews are to be restored to the land of Palestine. This opinion, founded on an interpretation of prophecy too literal, betrays an inattention to the nature of the gospel state; and has no better foundation than the opinion, that the world is to be judged in the valley of Jehosaphat."

As your magazine is professedly intended to be a vehicle, not of a certain uniform description of opinions only, but will admit of a free communication of different sentiments on points unessential, I may take the liberty of expressing through that medium my dissent from those opinions of the reverend author. As he has attributed the opinion he repudiates to too literal interpretation of prophecy, and an inattention to the nature of the gospel state, I presume I may, in return, attribute his opinion to the want of due and correct attention to the letter of prophecy, and to those events and conditions which the nature of the gospel state will admit. We may be too indiscriminately spiritual; or, in other words, too apprehensive of figurative, allusive, or mystical meaning, in our interpretation of scripture, and particularly of scriptural prophecy. Had Mr. Arthur, with his over-refined habits of construction, lived at the times of our Saviour's advent and ministry, he might, in result, have been ranked amongst the unbelievers of that day. In Moses he might have read, that "the seed of the woman would bruise the serpent's head;" but would he have believed, that the promised seed would be a material offspring of the woman; or, that the woman was to be a creature of the human species, having flesh and

blood, and conceptive powers, as women generally have? or, would he not have been apt to refer the whole matter perhaps, as by others has been done, to some imaginary divine femality, from whence were invisibly to emanate many wonderful beneficent effects? He might have read, that the Messiah was to be the son of David, born of a virgin lineally descended from that royal saint; and that Bethlehem was to be the place of his nativity: but, with his spiritual modes of conception, would the literal interpretation of the prophecy have accorded with the nature of the gospel state? Would he not of course have suspected an imposition in the reporters of the fact? Would he not have explained the prophetic passages as designative only of the spirit of David, which, proceeding from an uncontaminated source of wisdom, truth and power, should in some future time bear rule in Israel?

The Jews, on the other hand, erred in those days by an inattention to the spiritual meaning of all the prophecies respecting the Messiah, whether simply, or figuratively and allusively announced, and by an interpretation too literal of several prophecies in their application to his first appearance in the world; applying to his first what was literally applicable, either chiefly or altogether, to his second coming. The truth is, we are both ways liable to error; and this circumstance calls for candour towards those who may differ from us, and for modesty in the expression of such opinions as we may have assumed.

For my part, I cannot help thinking, on what I conceive to be a just interpretation of many scripture prophecies, that the Jews, and not only the Jews, but all the tribes of Israel, however at present dispersed and confounded with the people of other nations, will one day be restored to their ancient inheritance in the land of Palestine. Did the limits of this communication permit, I might produce a number of passages, which are plainly and pointedly to the purpose; passages, which cannot, I presume, with any good reason or plausibility, be otherwise explained. I might also quote passages, particularly those in the forty-eighth chapter of Ezekiel, which expressly and distinctly point out the apportionments of the land destined to each of the tribes on that promised event. To these I might also add several passages, which, in different ways, announce, or, in just construction, imply, the future personal appearance and reign of our Saviour on earth, which I consider as his second promised advent, and as preliminary to that happy and flourishing state of the church and the world usually called the millennium. These, however, may be referred to some future occasion; and it is fortunate, that the limits referred to so well accord

with my present intention. Let what has been said be considered only as introductory to an observation on an idea, which some have inconsiderately entertained of missionary plans and missionary efforts, as tending to forward that future promised revolution in the state of things, comprehending the conversion and the christian harmony and communion of the whole body of Jews and gentiles.

This idea seems to be founded in the apprehension of a gradual progress, as being the established order of divine providence and grace in the government and melioration of the world; and it seems to have derived a degree of plausibility from the gradual developement of christian light anterior to the coming of the promised Messiah, and from the progressive advancement of civilization and improvement of arts and science in several departments of human society. Yet the idea, plausible, at the first view, as it may be, is not a sufficient ground for a prospect of the progressive efficiency of those or any plans and efforts for the gradual introduction of that desirable state: least of all have we reason to infer any thing of the kind, as some do, from the improvement of arts, science and the modes of civilized life. Many, it must be allowed, are the advantages which thence have arisen. But it is much to be doubted whether (referring more particularly to the modes of civilized life) after they have arrived to a certain point, they may not on the whole be more detrimental than beneficial. Certain it is, that, after that period, they have proved unfavourable to morals and religion. Of this examples, both in ancient and modern times, might be easily produced. In this respect it seems to be with what are called the improvements of civilized life, as with the languages of nations, which have affected to carry them beyond a competent degree of refinement. As the one, by continued attempts of improvement, proportionably degenerates into quaintness, superfluity, or bombast; so the other, in the like proportion, declines in a retrograde direction towards rudeness, licentiousness and barbarism.

For myself, from any thing I have read in the scriptures, or observed in the course of things in the world, I cannot indulge myself in the expectation of a gradual progress into the happy order of the millennial scale. It is rather to be supposed that, that glorious condition of the human race will be brought about by means and in a manner, which shall evidently, and beyond all contradiction, evince an extraordinary divine interposition, and an operation obviously superior to, and independent of all co-operation of man; and that, previously to its actual commencement, neither the civil

nor religious habits, nor political condition of the world will appear to be at all conducive, or favourable, to a revolution so extensive, and so important to the interests of humanity. That remarkable suggestion of our divine Saviour in the eighth chapter of Luke, "Nevertheless, when the Son of man cometh, shall he find faith on the earth," may be considered as pointing to such a state of things at the period in view. The conversion of the Jews to the christian faith and obedience, one would reasonably think, on account of their inveterate prejudice and malice, must be a work of almighty power and grace; in our view, at least, exceeding any thing of the kind that has ever been exhibited in the christian reformation of any people upon earth, whether civilized, barbarous, or savage. It need not, therefore, be thought incredible, that extraordinary demonstrations of the divine Messiah should accompany it; or that it should take place in consequence or by means of his glorious secondary advent. Their ancient prophets foretold his appearance under a twofold description of him; both of his greatness and power to deliver, and of his humble, despised character and circumstances. The former in a spiritual sense only was applicable to his first appearance; but in a literal and sensible manner to his second. The latter was applicable only to his first. Their carnal and temporal views were gratified only by the literal application of the former. To this they wantonly confined their attention; at the same time impiously rejecting the latter, as wholly inapplicable to a personage so powerful and desirable as he whom they expected was to be in their estimation. But when he, the same whom they rejected and crucified, shall again appear, and that in a manner, which, on any account, they cannot dispute, and perfectly according with their most just and literal interpretation of the prophecies respecting his visible dignity and power, how, as it is said, will they mourn and be in bitterness, as one mourneth for a first born! Zek. xii. from the 9th verse to the end: "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart: the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and

their wives apart. The family of the house of Levi apart, and their wives apart. The family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart."

And this conversion, we conceive, agreeable to the intimation of the inspired apostle, in the eleventh chapter of his epistle to the Romans, to be preparatory to the general conversion of the gentile nations; "For, if the fall of them (meaning the Jews) be the riches of the world, and the diminishing of them the riches of the gentiles, *how much more their fulness?*"

Such being the case, in my humble apprehension, I cannot think it altogether answerable to prophetic information to form missionary societies with the view of christianizing the great body of the children of Israel, or of so enlightening and reforming the great christian and heathen world, as to forward its supposed gradual progression into the expected millennial state. The God of the people of Israel, according to his everlasting covenant with them and their fathers, will accomplish his gracious designs respecting them in his own appointed time and way; and in his own time and way he will bring in the fulness of the gentiles.

Nevertheless, it is doubtless highly proper, and incumbent on christian societies and christian individuals, to exert themselves, as their power extends, to promote the christian cause amongst every class of their fellow men; to inform their minds, to remove their prejudices, and to bring them to the knowledge of the truth as it is in Jesus. The salvation of one soul, whether Jew or gentile, barbarian, Scythian, bond, or free, is an object of incalculable moment. Who can estimate the value of a human soul; or who can even imagine the amount of its loss?

The following observations, on the subject of marriage, are extracted from a work recently published in England, entitled "The Beneficial Effects of the Christian Temper on Domestic Happiness."

We discern a masterly hand in this performance; and though it is not, (as what is?) faultless, yet we regard the author as a man of sense, and a gentleman, as an able writer, and what is still better, as a christian. After these commendations he shall speak for himself.

On the subject of marriage, the writer makes a sort of apology for digressing: we see no necessity for this apology. His sentiments are judicious.

'It rarely happens that wisdom is taught by any means but experience; and in those unfortunate cases of inclinations, where the wishes of young persons are in direct opposition to those of their parents, it is the duty of the latter to remonstrate, with all christian gentleness. If that fail, it then becomes absolutely necessary to exert the authority which Providence has given, to prevent every thing that threatens to be injurious to the happiness or virtue of the child. But there the parent's authority ceases: though he has a right to forbid one connexion, he has no right to urge another, though it is happy for both parent and child, where the wishes of each can be brought to coincide: and here the christian precepts will have their effect, by disposing both parties to bend as much to the wishes of each other, as the happiness of the object in question will admit.'

The following portrait of that most estimable of human blessings, a good wife, is worth any woman's studying. It appears to be drawn from nature.

'What then is the summary of the duties of a christian wife?

'Constant subjection to her husband in every thing which is not inconsistent with her duty to her Maker; the highest respect for his character and conduct, to the utmost extent she can preserve it; forbearance with his faults, follies, and failings; mildness and cheerfulness in her manners and conversation; and a minute attention to every article connected with his happiness, comfort, and interests: regular precepts and example, to train his children and servants in the paths of holiness, and daily prayers to heaven for his welfare, and grace to perform the duties of a good and christian wife.'

To husbands our author gives this advice:

'Let a husband, therefore, who would possess himself, and communicate to his wife, that happiness with which Providence has blessed the married state, attend to all those rules of christian equity which subdue selfishness in the human breast; let him consider his wife as a part of himself; and make her comfort, interest, and character, equally dear to him with his own; let him treat her with tenderness, gentleness, and attention, administering his reproofs with candour and indulgence, and with the sole view of her happiness and improvement; always feeling and expressing the highest value for her virtues, and approbation of her good conduct. Let him comfort her in sickness and distress, protect her from injury and calumny, and conscientiously discharge the duties he promised at the altar in the presence of the Almighty, to love, comfort, and cherish her.'

RELIGIOUS INTELLIGENCE.

On Tuesday, the 7th of April, was held the annual meeting of the New-York Missionary Society. The directors made the following report.

In their last report the directors communicated to the society their intention of organizing a christian church among the Tuscaroras. The oftener they renewed their deliberations on this subject, the more firmly were they convinced of the propriety of carrying their purpose into speedy effect. With this view, and agreeably to Mr. Holmes' original proposals, that when matters were ripe for the measure, a minister of the same sentiments with the board should be sent out to visit the Tuscaroras, to inquire into their state, and to administer sealing ordinances among them, they commissioned their Rev. brother, Dr. John Mc Knight, to perform these duties, and to take such steps towards the accomplishment of their design, as should appear to him, when on the spot, most prudent and likely to succeed. Anxious to avoid every thing which might prove injurious to a measure so important in itself, so new to the Indians, and so salutary, if seasonable; and especially to preclude all misconception of their plans, and all just uneasiness either to their Tuscarora friends or to the missionary, they furnished Dr. Mc Knight with instructions, embracing, so far as they were able to judge, the requisite caution on these points. Summarily, he was directed to spend as much time with the mission as might enable him to gain a satisfactory knowledge of its state; to concert with Mr. Holmes and Cusick the best means of securing a ready intercourse with the Indians, and the best method of dealing with them; to examine with peculiar care into the principles, exercises, life, and conversation of such of them as professed christianity; to admit to the ordinance of baptism, those who should be found fit subjects of that sacrament, and then to baptize their children; and in case of a sufficient number being admissible to baptism, to erect them into a church with the proper officers; and to administer the Lord's supper, if, under all circumstances, it should be found expedient.

As these proceedings would involve questions of some delicacy with respect to Mr. Holmes, whose sentiments, as an antipædobaptist, are materially different from those of the board of directors, on the government of the church, and on the subjects and mode of baptism; Dr. Mc Knight was further instructed to put him in complete possession of their plan, and to ascertain the course which Mr. Holmes should think it his own duty to pursue. If he should decline co-operating, Dr Mc Knight was to fulfil the duties of his embassy, notwithstanding; always informing himself, with the utmost possible exactness, of the temper and feeling of the Indians towards the several steps of the change which was to pass upon their ecclesiastical relations. If Mr. Holmes should be willing and desirous to take the charge of the congregation when formed and organized, to perform pastoral duties, except the sealing ordinances; to consent to the administration of these by other ministers; and to introduce the knowlege of the gospel to the more distant tribes, as opportunity should offer, and health permit, Dr. Mc Knight was to assure him that the directors were ready and desirous to continue him in his present station. If, on the contrary, Mr. Holmes should reject his proposals, the Dr. was authorised to confer with any other fit person, and engage him for the society at the salary allowed to Mr. Holmes; and whether the latter should make an immediate election or not, to prepare the minds of the Tuscaroras for the dissolution of his connexion with them, and their being supplied with another minister.

Thus instructed, and being commended by the brethren to the grace of God, Dr. Mc Knight left New-York on the 9th day of June last, and arrived at the Tuscarora villiage on the evening of Saturday the 21st of the same month His reception by both Mr. Holmes and the Indians, was respectful and friendly. On the first sabbath after his arrival, Dr. Mc Knight preached twice by an interpreter, and afterwards explained the general design of his visit. The Indians declared to him their intention of adhering to their covenant with the society; and, on the Tuesday following, when the talk from the directors was laid before them in council, expressed their gratitude for the attention of the directors, and to the good Spirit, for preserving him on his journey, and promised to take the talk into consideration, and to send an answer

with him on his return, which they accordingly did.

In the progress of his inquiry into the state of the Indians, which occupied him chiefly the first two weeks of his visit, Dr. Mc Knight discovered that some of them had already been admitted into christian communion either at Stockbridge or Oneida. The conversation with applicants for sealing ordinances, though confined to a few leading topics, was necessarily tedious and embarrasing, as it was carried on through the medium of an interpreter. The Indians have not been in the habit of making correct distinctions on some important subjects of christian doctrine; their minds being not sufficiently expanded and exercised to form clear conceptions on many things, where every thing almost is new and diverse from their established modes of thinking. However, as they were able to give a sati-factory account of their sense of and sorrow for sin, and of their dependence on the mercy of God through Christ for pardon and acceptance, the Dr. felt himself warranted in admitting to baptism, several whose deportment corresponded with their profession of the gospel. One very serious difficulty hindred the admission of some, who, otherwise, seemed to be religiously impressed. The society will recollect that the notions and practices of the Tuscaroras with regard to the great law of marriage, were formerly represented as extremely inaccurate and loose. Although the efforts to lead them into sounder views and purer manners, have not been without effect; yet the evil of a sort of promiscuous concubinage, the parties uniting and separating at will, and contracting and breaking new nuptial connexions with equal wantonness and levity as the first, prevails among them to a great extent. As they were explicitly told that none who did not unite and live in the marriage-covenant agreeably to the Divine law, could be admitted to christian communion, the number of those who applied was considerably less than it probably would have been without that intimation. In the judgment of Mr. Holmes there were about thirty, or between twenty and thirty, who gave evidence of their having experienced the power of the gospel upon their hearts. This is from one fourth to one third of the congregation, which consists of from sixty to eighty who statedly attend public worship, exclusively of whites. Dr. Mc Knight baptized four adults, viz. Sacharissa, the first sachem, and his wife; captain William Prentup, the second sachem, and George, and seven children. The number of adults previously baptized, either at Oneida or Stockbridge, was eight. Sacharissa, Cusick, and Paulus, were chosen ruling elders, and set apart to their office on the Lord's day, July 13th. No deacon was chosen, although it had been recommended, and, from the peculiar situation of the Indians, that office, it was supposed, might be dispensed with for some time. It was also thought advisable, upon the whole, not to dispense the Lord's supper.

But though ultimately successful, Dr. Mc Knight did not execute his commission without much trouble. Mr. Holmes was decidedly opposed to the measure, alleging that the Indians were not ripe for it; that their knowledge was not sufficient; that no man or body of men had a right thus to organize them; but that it ought to originate with themselves, and be done in consequence of a covenant voluntarily entered into among themselves; that any attempts of this kind would be highly injurious to the interests of religion, and tend to ruin the mission; and, therefore, that he should be equally opposed to them, though made by his own denomination, as if made by another. Dr. Mc Knight, however, who had obtained from Cusick, as well as from his own observation, ample materials for a correct judgment on this matter, and was not ignorant of other reasons of Mr. Holmes's opposition, besides those which he urged, was of a different opinion, and acted accordingly. The directors are convinced that he was well advised. Mr. Holmes, however, abstained from any public hostility, and the organization of the congregation was effected, in an orderly, peaceful, and solemn manner.

Mr. Holmes did not inform Dr. Mc Knight whether he intended to remain at the Tuscarora village, upon the terms specified by the directors, or not. But the Dr. ascertained before his return, that nothing was to be apprehended on the part of the Indians in the event of Mr. Holmes quitting the service of the society; they being perfectly willing to receive any pastor whom the society shall send. Upon the whole, Dr. Mc Knight, in the execution of the charge committed to him by the directors has acted with prudence and fidelity, and merits the gratitude of the society.

Nothing official has been received from Mr. Holmes since Dr. Mc Knight left

him, yet the directors have had access to information from which they apprehend that a dissolution of his connexion with the society, is far from being improbable at no distant period. To be prepared for any exigency which may occur, they have prevailed with the Rev. Jedidiah Chapman of Geneva, to visit the Indians, and to determine whether he will be willing, in case of the contemplated necessity, and if such a proposal should be deemed expedient on the part of the directors, to take the charge of the congregation at Tuscarora. They know that he has complied with their request, and have been for some time in hourly expectation of a communication from him, and regret that it has not yet come to hand

The school is regularly kept up, and the Indian children, notwithstanding the interruptions of their attendance, make respectable progress.

Agreeably to the desire of the Netherland missionary society, the board of directors have transmitted the amount of expenses, contracted in behalf of Messrs. Smidt, Roesteen, and Van Eekhout, and expect a reimbursement.

An application, as ordered by the society, has been made to the legislature for an act of incorporation. The petition was presented to the honourable the assembly, and leave given to bring in a bill conformable to it. Whether it has passed into a law, the directors have not been advised.

Paul Cuffee is still in the service of the society, and from the most authentic information, the directors are convinced that he continues faithfully to fulfil the duties of his mission.

Nothing else of much consequence has occurred since the adjournment of the Society. The directors are grieved that there should be any symptom of misunderstanding between themselves and the missionary whom, with great cordiality and unfeigned affection, they sent forth among the Indians. But conscious that their own deportment toward him and his connexions, has been frank, honourable, and such as became their character; and remembering that the present inconvenience is only a very small specimen of similar trials which befel the early christians, but did not hinder the propagation of the gospel, they are not cast down: their hands are not weakened: they fear not for the issue of such collisions. The Lord God of Gods, he knoweth, and his Israel, they trust, shall know, that in simplicity and godly sincerity, they have endeavoured to conduct all their missionary work. They commit themselves, and their brethren of the society, and their interests staked among the poor Indians, to that vigilance of their divine keeper which never sleeps, and that abundance of his grace which is never exhausted. Praying and trusting for the blessing of the Lord Jesus Christ, their glorious Redeemer and Master, upon their exertions, they congratulate their society in his holy name, on the retrospect of past, and the prospect of future events in the history of their mission.

By order of the directors,

J. M. MASON, Sec.

A letter from Peter Kluge, Missionary among the Delaware Indians, on the river Wabash.

[Concluded from page 240.]

"Some days after, we were informed that Joshua had spoken a great deal at the place where he was murdered, in a language not understood by the Indians; which led us to suppose that he had directed his prayers to the Lord in the German language. We likewise heard that his murderers had thrown him into a very large fire, to which they continually added more fuel; but finding that, after having been two hours in the flames, his body was only scorched, they grew more enraged, and kept up a terrible fire all night, by which the body was burnt to ashes in the morning. On the following days more Indians were accused, and shared the same fate.

"We do not doubt, dear brethren, but you will sympathize with our most distressing situation. We spend our days in terror, by which our strength is impaired; nor do we know which way to turn. My poor wife is much to be pitied, as her mind has received such a shock, that she has no rest day nor night; and I am greatly alarmed for the consequences. We have, however, resolved to remain here till we receive an answer from you respecting our future proceedings: in hopes of which we commend ourselves to your compassion and love, and to the prayers of all our brethren, that in this dangerous situation the Lord our Saviour would comfort and strengthen us, and grant unto us his peace, even in the midst of tribulation."

OBITUARY.

From the Evangelical Magazine.

MR. JAMES STANGER.

That part of your Magazine which records the deaths of pious christians, is, I believe, generally read with considerable interest. We naturally feel a desire to be acquainted with the manner in which our fellow travellers pass through a scene, over which clouds and darkness seem to hover, and beyond which, nothing but the eye of faith can penetrate. The timid are encouraged when the horrors of the shadow of death are seen to vanish as they are approached; and genuine Christianity seems peculiarly to triumph when its votaries are enabled to shout victory over its last and most formidable of enemies, death and the grave. Perhaps, however, too great stress has sometimes been laid on the manner of passing out of this life into the next. Many have died with the greatest heroism in the worst of causes; and others, supported by truth and virtue, have shrunk from the conflict. The fact is, a man's composure in his last moments depends, perhaps, chiefly on the confidence he feels as to the truth of what he has believed; and as it is possible that error may be sincerely embraced for truth, and that doubts may be felt respecting even truth itself, those who are deluded by error may go off in triumph, while the sun of those who are on the side of truth, may set under a cloud. Hence, however desirable it may be to pass through the valley of the shadow of death, without fearing evil (and this will in general be the case with the true christian) yet the most satisfactory evidence of a person's being on the right foundation is, his christian life; and, therefore, when little that is interesting can be said respecting the departure of the true christian, it is possible that much may be recorded, respecting his christian course, which would afford many useful lessons for holy living. Such an example, with your permission, I will now record.

Mr. James Stanger, of Long Sutton, in the county of Lincoln (late of Tydd, St. Mary's) and the eldest son of the justly celebrated Dr. Stanger, of Harringworth, died on the 29th of November, in the 69th year of his age. During the three last years of his life, he was confined by a paralytic stroke, which deprived him of the use of nearly one half of his body. Though this affliction did not seem to have materially injured his faculties, yet it had evidently weakened their vigour, and threw something of a gloom over his otherwise cheerful mind. Respecting this period, therefore, of his life, it seems necessary only to observe, that, he maintained an unshaken confidence in God, and never indicated the least doubt of the truth and importance of the doctrines he had long embraced and maintained.

In Mr. Stanger's christian course there were many things deserving of honourable mention. His piety was of the purest cast. It did not burst forth in sudden and rapturous flights; but it burned with an equal and steady flame. His reverence of God and regard for the scriptures, have been seldom surpassed. He evidently lived under the impression, "Thou God seest me:" and, as for his word, he valued it as his best portion. He adopted as his own, the language of David, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." No man ever heard Mr. Stanger quote a passage of scripture to sanction an idle remark, or give point to witticism; and he was always hurt when he saw this irreverence in others. This habitual regard for the word of God, prevented him from taking any liberties in the exposition of scripture; and when he found that a doctrine could not be fairly made out without wresting and torturing the obvious meaning of particular passages, he discarded it as unsound. Hence, when the peculiarities of Winchester, and the more dangerous sentiments of the self-named Unitarians made their way into his neighbourhood, they made but little impression on his mind, except as they caused him deeply to deplore the mischief they produced upon others.

There was a peculiar cheerfulness in Mr. Stanger's piety. Some excellent characters have been greatly obscured by gloom and an air of melancholy. Constitution or habit, resulting from first impressions and mistaken notions of religion, has occasioned a degree of repulsiveness in their manners, which seemed to countenance the notion, that religion is necessarily connected with gloom and sullen austerities. In Mr. Stanger every thing appeared natural and easy. It was always a pleasure to be in his company: nobody could come out of his presence

without admiring the man, few without being improved by him. His cheerfulness, however, was at the greatest distance from levity. No man ever saw him flighty or trifling. He never accommodated himself to the loose taste of those into whose company he might accidentally fall, nor ever compromised what he considered a single truth, to render himself agreeable to any one.

His candour was not less remarkable than his cheerful piety. He gloried in the right of private judgment, and was ever backward to suspect error where none was openly avowed. Hence he has been sometimes thought too favourably inclined towards persons who appeared to others to be evidently going off from the truth. At the commencement of their career of error he did not feel justified in withdrawing from them; and he probably was not aware, at first, of the lengths to which men, "who are given to change," usually go. He lived, however, to see the exceedingly pernicious effects in others of lending an easy ear to the seducing pleas of false teachers; and he deeply deplored them. He was a lover of peace, and, therefore, the wranglings, and debates, and schisms, which took place among many of his friends greatly distressed him. Only his most intimate friends knew how heavily these things lay on his mind. He said but little, but he felt exquisitely, and mourned in secret places over the breaches in Zion.

Another prominent feature in Mr. Stanger's character was his high sense of propriety and consistency. It would be difficult to find a single instance in which he acted unlike a christian or himself. He maintained a constant watch over his own spirit, kept a bridle upon his tongue, and on all occasions, conducted himself with the greatest circumspection. His integrity was inflexible. In all his transactions he was so uniformly upright, that his word was considered as his bond, and he would have suffered any private loss or injury rather than deceive the person who had confided in him. When he has met with instances of duplicity in men professing godliness, he has treated their conduct with marked abhorrence; nor could persons of this description, however highly they might be esteemed by others, or whatever flaming profession of religion they might make, ever gain a place in his friendship. He was himself all of a piece, "an Israelite indeed, in whom was no guile," and, therefore every thing which approximated to cunning or deception was highly offensive to him.

Mr. Stanger possessed another excellent property, which is not always to be met with in good men, inviolable secrecy. Every one has had occasion to deplore the frequent injury which has been done to individual families and churches, by a thoughtless publication of what has been spoken to a few in confidence. The ridiculous vanity of wishing to be thought in possession of information of which others are ignorant, has been the source of incalculable mischief. No man had less of this vanity than Mr. Stanger, and none could ever reproach him with divulging what nobody but himself and a few others should know. It was unnecessary to give him a caution to observe silence; his own feelings and prudence dictated what was proper, and his own breast was the sacred depository of whatever could affect the comfort or happiness of any individual; from this, not his dearest friends could extort a single hint to gratify curiosity.

Mr. Stanger's character as a neighbour and the head of an affectionate family, was truly amiable and christian. His surviving relatives, and circle of friends, will carry with them to the grave the memory of his kind attentions and exertions to promote their happiness. His heart was naturally warm, and it diffused its kindly influence over all that came within its range.

In short, Mr. Stanger was truly a great and good man, an established and exemplary christian, and a blessing to the church and neighbourhood to which he belonged. Of many characters much good may be said; but, when the whole truth is declared of them, there are many exceptions to their good qualifications: but it may be said of Mr. S. with little fear of contradiction from those who best knew him, that "he adorned the doctrine of God his Saviour in all things." "The "righteous," says David, "shall be had in everlasting remembrance:" and it is with a view to hold forth his example for imitation, and to perpetuate the memory of by no means a common christian, that this short memoir is submitted for insertion in your valuable publication.

Mr. JOHN CLEMENT,

WEYMOUTH.

This excellent young man died March 19, 1806, aged nineteen years. He was the son of T. Clement, Esq. Collector of Excise for Dorset. Early trained up in

the way in which he should go, the benefits of a religious education were soon manifested. When about eight years of age, he heard two discourses preached by Mr. C. on glorifying God in all the pursuits and transactions of life (1 Cor. x. 31.) These sermons made such an impression on his mind, that when he retired from public worship, he appeared pensive, and discovered unusual concern. At length he addressed his mother, and said, "You have of my pocket money half a guinea: half of that sum I will give to Mr. C. to purchase religious tracts, to distribute among the poor people in the villages where Mr. C. preaches; and this," added he, "I do not to obtain the praise of men. No; in this case, I would not let my 'left hand know what my right hand doeth;' I would do it entirely to the glory of God." This resolution was not like the morning cloud, or the early dew, which passeth away. He adhered to his determination; and the money was put into the hands of his minister, to be applied to that benevolent purpose.

As he advanced towards manhood he grew in knowledge, in attachment to Christ, and zeal in the exercises of godliness and benevolence. When about thirteen, he began occasionally to conduct family devotion; and soon after, officiated regularly as the domestic chaplain; and always accustomed himself to free prayer. He had both the grace and gift of prayer in an eminent degree; and the exercise of these gifts has often delighted and edified many at social meetings for prayer.

Having attained his fifteenth year, his father consulted his inclination, in reference to his future views and engagements. The medical profession being preferred; and a situation offering, as an apprentice to Mr. Bryer, surgeon, Weymouth, it was embraced. In this situation he remained more than three years; during which period his amiable disposition and engaging manners won the hearts of all his connexions. His application to to the duties of his situation, and his intense ardour in the pursuit of general knowledge, particularly of the healing art, injured his constitution, not originally strong, and brought on a rapid decline, of which he died.

During his last illness, he was not allowed, nor indeed able to speak much; but when he did speak, he never uttered a murmuring word. He enjoyed great composure, and expressed entire resignation to the will of God. He said that Christ was the foundation on which he built. His future prospects were bright and cheering; and as he approached the verge of eternity, conveyed his sentiments to those about him, in the words of Dr. Watts:

"O glorious hour! O bless'd abode!
I shall be near and like my God!
And flesh and sense no more controul
The sacred pleasure of my soul!"

In relation to himself he had no anxiety; but when he thought upon the afflictions of his parents, his amiable heart melted. He wept and his earnest request to them was, "Do not grieve for me beyond measure." Such an exhortation must be very needful, he being their only child; and such a one too, that his father has said, his conduct never gave him half an hour's uneasiness in his life, and that he had never occasion to say, "John, why do you so?" From this narrative, let the reader learn the importance of true godliness in life and in death. His death was improved in a funeral discourse by the Rev. Mr. Cracknell; and which was attended by a large and respectable congregation.

The Editor, having been disappointed in his expectation of receiving a regular biographical sketch of the Rev. Dr. CHARLES NISBET, late president of Dickenson College, to supply the defect as well as he can, publishes the following which was written soon after the doctor's death.

"In the death of Dr. *Nisbet*, Dickenson college, over which he presided for more than eighteen years, has suffered an immense loss. His capacious mind was stored with general erudition, and miscellaneous knowledge in an uncommon degree. He was skilled not only in the ancient tongues, but had an extensive acquaintance with many of the modern languages. Though an adept in verbal criticism, his acumen was directed not so much to words, as to things; to language, as to sentiment.

"Possessed of a memory singularly retentive, and of a judgment singularly penetrating, he made himself master of a subject with amazing facility and dispatch, and there was no subject beneath his notice. Not only the circle of the sciences, but every topic relative to public

and private affairs; not only the philosophy of the human mind, but that philosophy which directs the practical farmer, and the operative mechanic; not only a knowledge of the general history of the world, but an acquaintance with every local occurrence, was the object of his attention; and by attending to them he was qualified for leading the conversation in every company and on every subject: thus it was that he was so admirably fitted for imbuing the minds of his pupils with the principles of logic and moral philosophy, the departments of which it was his province to conduct, and for communicating instruction on every collateral subject. The lectures which he delivered in college were plain and simple, but rich and valuable compositions. Regardless of the superficial ornaments of style, his object was to deliver in perspicuous and forcible language the elements of knowledge sound and strong. Never did any one who had a taste for solid learning, hear his lectures without pleasure and improvement, nor leave his class without regret. In private life the doctor was a most entertaining companion; his humour was excellent and exhaustless; his penetrating mind perceived, as it were intuitively, relations and connexions among things, which would escape almost every other, and he was constantly enlivening conversation with flashes of wit sudden and surprising. His remarks on men, their manners and their ways, were often cutting and severe. Himself a model of integrity, he had a rooted abhorrence of deceit and chicanery in others. His noble and independent mind scorned the idea of procuring *favour* or of ensuring *popularity* by any means inconsistent with the most dignified sentiments of our nature; and he entertained the most sovereign contempt for the man, who, to obtain the one or the other, would cringe to the multitude. His character cannot better be summed up than in the words of the biographer of the illustrious Dr. Campbell.

"His imagination was lively and fertile, his understanding equally acute and vigorous, and his erudition at once very deep and wonderfully diversified. His morals were unimpeached, his temper cheerful, his manners gentle and unassuming, as a *principal of a college*, or a *minister of the gospel*, as a *true patriot*, as a good man, quando ullum invenies parem?"

POETRY.

Extracts from a "Monody to the memory of the Rev. *Dr. Charles Nisbet*, many years first minister of *Montrose*, and late president of the college of *Carlisle*, in *Pennsylvania*." Written in Scotland.

* * * * * * * * * * * * * * *

"His heart sincere, his philanthropic mind,
Felt ev'ry wish to meliorate mankind,
With purest love he gave his precious hours,
Man to improve by his exalted pow'rs:
'Twas *his*, from clouds of vice the mind to clear,
Man to restore to bliss, to God endear:
'Twas *his*, with zeal true science to impart,
By each engaging charm, each winning art;
His, with choice gifts, to warn from every snare,
Man's noblest int'rests *his* peculiar care:
At others' joy, with joy his bosom glow'd,
At others' woe, his tender feelings flow'd.
He gave a pattern to domestic life.
O happy children, highly favour'd wife!
Ye know how well he acted ev'ry part,
How duty and affection warm'd his heart:
Though a degenerate age his soul oppress'd,
You held the spotless empire of his breast;
Be his pure precepts in your actions shown,
And let your lives be transcripts of his own.
Nor less in public life did he excel,
In thinking wisely, and in acting well:
A champion firm for injur'd virtue's laws,
A pow'rful advocate to plead her cause."

* * * * * * * * * * *

"Exalted soul! thy Caledonia weeps,
Her love, maternal slumbers not nor sleeps;
From dawn of infancy, 'twas *her's* to trace,
Her future ornament, her pride, her grace;
'Twas *her*'s, with joy, to mark each opening ray,
That augur'd genius of resplendent day,

When ev'ry art and science should combine,
When wit should dazzle, and when learning shine:
That long'd-for era all auspicious came,
And her choice glory liv'd in thy fair fame;
Thy fame increasing, with increasing rays,
Thy talents shining still with brighter blaze.
The Book of life, the storehouse of the mind,
Heav'n's richest treasure, giv'n to bless mankind,
She saw thee ope, with wisdom's pow'rs divine,
The soul to elevate, the heart refine;
Saw thine was love, and thine *a pastor's care,*
To guard from sin, and ev'ry worldly snare;
To lead the young to joys that never cease,
By heav'nly wisdom, whose blest paths are peace;
The poor to comfort, mourners' woes assuage,
And hope impart to prop declining age;
The sick to solace, ease affliction's rod,
To bid the dying put their trust in God;
To teach the proud their wayward paths to scan,
And learn humility, best boast of man;
To urge the rich to seek that wealth with zeal
Where moths corrupt not, where no thief can steal.
Though heav'n's rich gifts did thy best pow'rs employ,
She saw thee, too, descend to social joy,
Saw lively wit, enthron'd on genius shine,
And all the charms of chastest humour *thine;*
Saw fancy's brightest rays unceasing flow,
And friendship's sacred flame for ever glow:
She heard thy name resound to distant climes,
She saw thy fame would reach to future times.
America beheld, with anxious eyes,
And, by address obtained this matchless prize;
And Caledonia honoured by his name,
Preferr'd his glory to a mother's fame;
With pain, with pride, her darling son resign'd
To bless, to tutor, to exalt mankind.
Deep skill'd in science, rich in learning's lore,
And rich in treasures of celestial store;
With ev'ry talent to point out the way
To earth's best joys and heav'n's immortal day;
Resign'd him to adorn the western clime,
With all that's lovely, noble, and sublime;
To ope the mind, with ev'ry winning art,
And stores of richest knowledge to impart;
To lead the soul to each exalted view,
Nor only science, but fair truth pursue;
To teach the virtues, light with wisdom's ray,
With heav'nly beams to glad life's dreary way;
To gain mankind by each endearing charm,
And life, and death of ev'ry sting disarm."

* * * * * * * * * * * * * * *

"Angelic shade! thy great example nigh,
May teach us how to live, and how to die;
Like thee, meet joy or woe, delight or pain,
Like thee to suffer, and like thee to reign."

A RECEIPT FOR HAPPINESS.

Traverse the world, and fly from pole to pole!
Go far as winds can blow, or waters roll!
Lo! all is vanity beneath the sun,
To silent deaths through heedless paths we run.

See the pale miser poring o'er his gold;
See the false patriot who his country sold!
Ambition's vot'ry groans beneath the weight,
A splendid victim to the toils of state.

Ev'n in the mantling bowl sweet poisons flow;
And love's pursuits oft terminate in woe;
Proud learning ends her great career in doubt,
And, puzzled still, makes nothing clearly out.

Where then is earthly bliss? where does it grow?
Know, mortal, happiness dwells not below!
Look up to heav'n! be heav'n thy darling care;
Spurn the vile earth and see thy treasure there;
Nothing but God,—and God alone you'll find
Can fill a boundless, and immortal mind!